CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, APRIL 18, 1835. NO. 714.—VOL. XIV.—NO. 36.

RELIGIOUS MISCELLANY.

[From the Biblical Repertory]

THE JERKS.

The phenomenon of swooning, or suddenly falling or *sinking down*, under religious exercises, has not been uncommon in times of great excitement, and under very impassioned preaching. Such occurrences were very frequent under the ministry of Whitefield and Wesley; and in this country, during the great revival which took place under the preaching of Whitefield, the Tennents, Blairs, &c. such appearances were of frequent occurrence. The same was remarkably the fact at Cambuslang and Kilsyth in Scotland, during the extraordinary religious excitement which took place in those towns early in the last century. We have also witnessed such effects on the body, as occurring very commonly, in the meetings of the Methodists and Baptists in the south and west. In the cases which have fallen under our observation, the effect on the body was entirely involuntary. Sometimes it was preceded by a universal trembling of the whole frame; but at other times, the falling was as sudden as if the person had been struck with lightning. In some cases, there followed a convulsive motion of the limbs; but most frequently the patient lay motionless, as if in a swoon. And the only remarkable difference between these paroxysms, and those of common syncope, is that, in the former, the person is not unconscious of what is said and done in his presence.

But the bodily agitation called the *jerks* is a very different affection; and the only appearance known to us, which bears a resemblance to it is the jumping exercise in Wales, of which Dr. Haygarth has given an account in his treatise "On the Effect of the Imagination in the cure of bodily diseases." The same facts are referred to in Sidney's Life of Rowland Hill. This extraordinary nervous agitation commenced, as stated by our correspondent, in East Tennessee, at a sacramental meeting; and we have been informed, that on that day several hundreds of persons, of all ages and sexes, were seized with this involuntary motion. It was at first almost uniformly confined to the arms, and the motion proceeded downwards from the elbow, causing the arm to move with a sudden jerk, or quick convulsive motion, and these jerks succeeded each other, after short intervals. For some time no religious meeting was held, in which this novel involuntary exercise was not exhibited by more or less of the audience in that part of the country where they originated. And generally, all those who had once been the subjects of it, continued to be frequently affected, and not only at meeting, but at home, and sometimes when entirely alone. After commencement of the jerks, they spread rapidly in all directions. Persons drawn by curiosity to visit the congregations where they existed, were often seized, and when they returned home, they would communicate them to the people there. But, in some instances, they occurred in remote valleys of the mountains, where the people had no opportunity of communication with the infected. In East Tennessee and the south western part of Virginia, their prevalence was the greatest; and in this region, persons of all descriptions were seized, from the aged, gray-headed preacher, down to children of eight or ten years of age. Soon, however the "exercise" began to assume a variety of appearances. While the jerks in the arms continued to be the most common form, in many cases, the joint of the neck was the seat of convulsive motion, and was thrown back and forward to an extent, and with a celerity, which no one could imitate, and which to the spectator was most alarming. Another common exercise was dancing, which was performed by a gentle and not ungraceful motion, but with little variety in the steps. During the administration of the Lord's Supper, in the presence of the Synod of Virgina, we witnessed a young woman performing this exercise for the space of twenty minutes or half an hour. The pew in which she was sitting was cleared, and she danced from one end to the other; her eyes were shut, and her countenance calm. When the dancing terminated, she fell, and seemed to be agitated with more violent motions. We saw another who had, what was termed, "the jumping exercise;" which resembled that of the jumpers in Wales. It was truly wonderful to observe the violence of the impetus with which she was borne upwards from the ground: it required the united strength of three or four of her companions to confine her down. None of these varieties, however, were half so terrible to the spectator, as that which affected the joint of the neck. In this, it appeared as if the neck must be broken; and while the bosom heaved in an extraordinary manner, the countenance was distorted in a disgusting way.

Besides the "exercises" already mentioned, there were some of a most curious and ludicrous kind. In one, the affected barked like a dog; in another, they boxed with fists clenched, striking at every body or thing near them. The running exercise was also one of the varieties, in which the person was impelled to run with amazing swiftness. There were many other singular motions in imitation of persons playing on the violin, or sewing with a needle, &c. &c.

The most remarkable circumstance in relation to these various exercises was, that a person affected with a peculiar species of the jerks, coming into a congregation where that had not been experienced, would commonly communicate it to those who had been affected with exercises of a different kind. Thus, a lady from Tennessee, who brought into a certain part of Virginia the barking exercise, immediately was imitated by certain of those affected with the jerks, who had never seen any thing of this sort before. These nervous agitations were at first received as something supernatural, intended to arrest the attention of the careless multitude, and were therefore encouraged and sustained by many of the pious; but after a while they became troublesome. The noise made by these convulsive motions in the pews was such, that the preacher could not be composedly heard; and in several of the exercises the affected person needed the attention of more than one assistant. Besides, nervous agitation or falling was so easily brought on by the least mental excitement, even at home, that many who were the subjects of the jerks became weary of it; and, in some cases avoided serious and exciting thoughts, lest they should produce this effect. It is remarkable, however, that they all united in their testimony, that in the most violent and convulsive agitations, as when the head would rapidly strike the breast and back alternately, no pain was experienced; and some asserted, that when one arm only was affected with the jerks, it felt more comfortable than the other, through the whole day. Perhaps, this was imagination. In some places the persons affected were not permitted to come to the church, on account of the noise and disturbance produced. The subjects were generally pious, or seriously affected with religion, but not universally. There were cases in which careless persons, and those who continued to be such, were seized. The dread of the jerks was great in many, both religious and careless, and upon the whole, the effect produced by them was very unfavorato the advancement of religion. All, however, were not of this opinion. Some who had much experience of them, continued to speak favorably of their effects.

REFLECTIONS.

1. The first reflection which is suggested by the preceding accounts is, that the physiology of the human system is very imperfectly understood.

2. The second is, that an irregular action of the nervous system produces often very astonishing appearances.

3. Religious excitement carried to excess, is a dangerous thing. Enthusiasm is the counterfeit of true religion, and is a species of insanity.

4. In revivals of religion, badly regulated, there may be much extravagance, and yet the work in the main may be genuine. The wise will discriminate, and not approve or condemn in the lump.

5. Pious men and women are imperfect in knowledge, and often form erroneous opinions which lead them astray. Bodily affections however, are no evidence of error or enthusiasm.

6. Such bodily affections as are described in the foregoing narratives, are no doubt real nervous diseases, which do not destroy the general health.

7. All such things tend to the discredit of religion, and should be prevented or discouraged.

[From the Lutheran [Baltimore] Observer.]

THE GERMANS.

We have stated that the English churches in our country have commenced supplying our destitute Germans with the ordinances of religion. They are sending out German Missionaries to the West, where from all accounts they are greatly needed, they are organizing German churches in New York, Bible Classes &c. in New England, for instance in Boston and New Haven, &c. That these Germans will be ultimately gathered into the Presbyterian, Congregationalist or Unitarian churches, according to the particular ecclesiastical complexion of the individuals who thus interest themselves in their behalf can scarcely be doubted. We contemplate these movements on the part of our English brethren with mingled emotions of *pleasure and pain*;—of *pleasure*, because though we do not in all points of doctrine entirely agree with Presbyterians and Congregationalists, yet we think it comparatively better that our German brethren should be provided for and be organized into Presbyterian and Congregationalist churches, than that they and their children should be entirely deprived of gospel privileges in their own language;—but our *pleasure* arising from this survey of the subject, is alloyed with pain when we regard it in another point of view. Are not these Germans more particularly our brethren? are they not natives of the land of our fathers; reared in the same church; indoctrinated in the same principles; speaking the same language; accustomed to the same mode of public worship and possessing the same predilections as ourselves? Is it not reasonable to suppose that they would prefer being supplied with gospel ordinances by their German brethren of the Lutheran and Reformed churches, and that it would be more congenial with their own views and inclinations to be organized as congregations under our superintendance?—And is it not our solemn duty; are we not called upon in language loud and impressive, as much so as sacred duty can make it; should we not regard it as a high and holy privilege to provide for them and perform those kind offices of christian obligation in their behalf which strangers are now exercising? How can the German churches rest contented while such an unpardonable neglect attaches to them? Oh, methinks the bones of Luther would send groans from Wittenberg, and his pure and lofty spirit sigh from heaven could he witness our unconcern and lethargy in this important matter! If our Synods will not all unite in one common centre of harmonious and energetic action for the supply of the destitute and the more efficient extension of our Zion, why do they not as separate and individual bodies adopt prompt and adequate measures to call forth the latent powers of the church, and put into effectual operation all the rich and ample means we possess to prosecute the work which our Master has so plainly assigned to us? There is more than force and wealth enough in the Lutheran and Reformed churches to supply every destitute church and neighborhood of Germans in our country, aye and to send the word of life too to the Heathen. If so, why is it not done? Why is the last command of Him of Calvary so inexcusably disregarded? Depend upon it, brethren of the Ministry and of the Laity, there is a grievous fault some where! We cannot plead want of light, we cannot plead want of means. Where is the fault? It must be mainly in the ministry. Because where preachers act right, and preach right, the people always obey. The truth is general and decisive, that the flock is under the control of the shepherds. If then the Lutheran Church is possessed of the requisite funds, as she most unquestionably is, and our suffering brethren are not supplied by us with the means of grace, it must follow and it does follow beyond the possibility of refutation that the ministers are not doing *all* they *can*. We may perhaps expose ourselves to censure and again be charged with an improper "bias," but when stern duty bids us speak out we must do so, and *will* do so, even at the expense of the favorable opinion of those whom we esteem. Brethren, let us look, every one of us, after the fault; let us search out the sin, and tear it from its lurking place. Why does not the cause of the Lovely One of Calvary excite more zeal, more energy, more boldness, more efficient operation and co-operation for the salvation of immortal souls? Why do not our ministers in solemn and general Synod convoked, and in prayerful and faithful dependence on God, resolve to raise $10.000 or 20,000 dollars during the present year for the Education of pious young men for the ministry, and for domestic missionary purposes? Do you startle at this? is this proposition the effervescence of a heated imagination? the mere chimera of an enthusiast who is more under the sway of unrestrained feeling than controlled by mature judgment? Alas that so moderate a suggestion should be met with a rejoinder so contemptible and so full of unbelief! Are not similar and larger amounts raised annually in circumscribed vicinities, almost in individual congregations? Did not one single Church in Boston, (we mean Mr Winslow's) contribute the sum of $20,000! to religious and benevolent purposes during the past year? Why then may not a similar amount be raised among us in twelve month's time for the objects specified above? The ministers cannot persuade the people to it—they *cannot*?—Why? Have they tried?—Have they one and all gone to work in the right way and *persevered* in the right way?—Let them do what they *can*—and they will raise 20,000 this year, and 30,000 the next, and 40,000 the third with greater facility than they will 20,000 the present. And when they thus go to work in earnest and come up to the help of the Lord in the right spirit, the Lord will bless them more abundantly than heretofore both temporally and spiritually. We know one individual who is ready to contribute $50, and if it must needs be $100 towards the creation of such a fund, and we will engage to find another, and another, who will do the same.—Brethren let us sound the trumpet of alarm! Let us be up and doing!—Let us remember, O my brethren, let us remember, "the time is short!" What our hands find to do must be done quickly! The opportunity and the means we now possess, will soon be taken from us and transferred to others! Awake thou that sleepest and arise from the dead!—And let all remember what that is that has been said in the volume of inspiration concerning those who *water*—

[From the Catholic Cincinnati Telegraph]

INTERFERENCE OF THE CATHOLIC RELIGION WITH THE CIVIL POWER.

What are our principles, if they cannot be clearly enough inferred from our *practice*, with regard to the obedience we owe to the tribunal, to which we believe Christ has commanded us to refer when doubts arise respecting doctrines alone? On this subject we conceive it criminal, for any American citizen, of any religious denomination, to be ignorant, or misinformed. As far back as the 8th of January 1826, one of the most illustrious Prelates of the Catholic church gave a full, authentic and orthodox answer to this question, in the Hall of the House of Representatives at Washington. The discourse was published at the request of twenty-one of the Members present at its delivery. From the second edition, we make the following extract.

"A political difficulty has been sometimes raised here. If this infallible tribunal which you profess yourselves bound to obey, should command you to overturn our government, and tell you that it is the will of God to have it new modelled, will you be bound to obey it? And how then can we consider those men to be good citizens, who profess to owe obedience to a foreign authority, to an authority not recognized in our constitution; to an authority which has excommunicated and deposed sovereigns, and which has absolved subjects and citizens from their bond of allegiance.

"Our answer to this is extremely simple and very plain; it is, that we would not be bound to obey it, that we recognize no such authority. I would not allow to the pope or to any bishop of our church outside this Union, the smallest interference with the humblest vote at our most insignificant balloting box. He has no right to such interference. You must from the view which I have taken, see the plain distinction between spiritual authority, and a right to interfere in the regulation of human government or civil concerns. You have in your constitution wisely kept them distinct and separate. It will be wisdom and prudence and safety to continue the separation. Your constitution says that Congress shall have no power to restrict the free exercise of religion. Suppose your dignified body to-morrow attempted to restrict me in the exercise of that right; though the law, as it would be called, should pass your two houses and obtain the signature of the president, I would not obey it, because it would be no law, it would be an usurpation: for you cannot make a law in violation of your constitution; you have no power in such a case. So, if that tribunal which is established by the Creator to testify to me what he has revealed, and to make the necessary regulations of discipline for the government of the church, shall presume to go beyond that boundary which circumscribes its power, its acts are invalid, my rights are not to be destroyed by its usurpation, and there is no principle of my creed which prevents my using my natural right of proper resistance to any tyrannical usurpation. You have no power to interfere with my civil rights. It is a duty which every good man ought to discharge for his own, and for the public benefit, to resist any encroachment upon either. We do not believe that God gave to the church any power to interfere with our civil rights, or our civil concerns.—Christ our Lord refused to interfere in the division of the inheritance between two brothers, one of whom requested that interference. The civil tribunals of Judea were vested with sufficient authority for that purpose, and he did not transfer it to his apostles. It must hence be apparent that any idea of the Roman Catholics of this republic being in any way under the influence of any foreign ecclesiastical power or indeed of any church authority in the exercise of their civil rights, is a serious mistake. There is no class of our fellow citizens more free to think, and to act for themselves on the subject of our rights than we are, and I believe there is not any portion of the American family more jealous of foreign influence, or more ready to resist it. We have brethren of our church in every part of the globe under every form of government; this is a subject upon which each is free to act as he thinks proper. We know of no tribunal in our church which can interfere in our proceedings as citizens. Our ecclesiastical authority existed before our constitution,is not affected by it, there is not in the world a constitution, which it does not precede, with which it could not co-exist; it has seen nations perish, dynasties decay, empires prostrate; it has co-existed with all, it has survived them all, it is not dependent upon any one of them; they may still change, and it will still continue."

To the distinction established and the principles asserted in this discourse, no Catholic will hesitate to subscribe.

FIRST COVENANT.

This has probably been printed in the Register before at some time; but having lately been printed in a Salem paper, to repel some accusations against that place in regard to its early history, we avail ourselves of the opportunity to give it again.

The First Covenant of the First Church in Salem.

"We Covenant with our Lord, and one with another; and we do bind ourselves in the presence of God, to walk together in all his ways, according as he is pleased to reveal himself unto us in his blessed word of truth; and do explicitly, in the name and fear of God, profess and protest to walk as followeth, through the power and grace of our Lord Jesus Christ.

We avouch the Lord to be our God, and our selves to be his people, in the truth and simplicity of our spirits.

We give ourselves to the Lord Jesus Christ, and the word of his grace, for the teaching, ruling, and sanctifying of us in matters of worship and conversation, resolving to cleave unto him alone for life and glory, and to reject contrary ways, canons, and constitutions of men in his worship.

We promise to walk with our brethren, with all watchfulness and tenderness, avoiding jealousies and suspicions, back-bitings, censurings, provokings, secret risings of spirit against them; but in all offences to follow this rule of our Lord Jesus, and to hear and forbear, give and forgive; as he hath taught us.

In public or private, we will willingly do nothing to the offence of the church; but will be willing to take advice for ourselves and ours, as occasion shall be presented.

We will not in the congregation be forward either to show our own gifts and parts in speaking or scrupling, or there discover the weakness or failings of our brethren; but attend an orderly call thereunto, knowing how much the Lord may be dishonored, and his gospel, and the profession of it, slighted by distempers and weakness in public.

We bind ourselves to study the advancement of the gospel in all truth and peace; both in regard to those that are within or without; no way slighting our sister churches, but using their counsel, as need shall be; not laying a stumbling-block before any, no, not the Indians, whose good we desire to promote; and so to converse, as we may avoid the very appearance of evil.

We do hereby promise to carry ourselves in all lawful obedience to those that are over us, in Church or Commonwealth, knowing how well pleasing it will be to the Lord, that they should have encouragement in their places, by not grieving their spirits through our irregularities.

We resolve to approve ourselves to the Lord in our particular callings; shunning idleness as the bane of any State; nor will we deal hardly or oppressingly with any, wherein we are the Lord's stewards.

Promising also unto our best ability to teach our children and servants the knowledge of God, and of His Will, that they may serve him also; and all this not by any strength of our own, but by the Lord Christ: whose blood we desire may sprinkle this our Covenant made in His name."

RELIGION IN THE WEST.

Extract from Dr Drake's Discourse on the State and Prospects of the West.

"A religious spirit animates the infancy of our literature, and must continue to glow in its maturity. The public taste calls for this quality, and would relish no work in which it might be supplanted by a principle of infidelity. Our best authors have written under the influence of Christian feeling; but had they been destitute of this sentiment, they would have found it necessary to accommodate themselves to the opinions of the people, and follow Christian precedents. The beneficent influence of religion on literature, is like that of our evening sun, when it awakens in the clouds those beautiful and burning tints, which clothe the firmament in gold and purple. It constitutes the heart of learning—the great source of its moral power. Religion addresses itself to the highest and holiest of our sentiments—benevolence and veneration; and their excitement stirs up the imagination, strengthens the understanding, and purifies the taste. Thus, both in the mind of the author and the reader, Christianity and literature act and react on each other, with the effect of elevating both, and carrying the human character to the highest perfection which it is destined to reach. Learning should be proud of this companionship, and exert all her wisdom to render it perpetual."

DECLINE OF IDOLATRY.

We find in a German paper—says the *Archives du Christianisme* some interesting details respecting the decline of idolatry in the East Indies. Scarcely any new idolatrous temples are erected; for one that is built, sixty go to ruin. Another fact not less remarkable is, that the seminaries in which the sacred books of Brahminism are studied are more and more neglected, and that many of them have been shut up for want of pupils. The two most celebrated ones, Nodea and Santapore, where formerly they had from 3000 to 5000 students, have not at present more than 300 or 400. An inquiry into the causes of this decline has been instituted; and it is attributed chiefly to the discredit into which Brahminism is fallen. Finally, as a third characteristic of the times, the Brahmins themselves are losing much of their influence with the people; their curses, formerly so terrible and so much feared, no longer excite more than slight apprehensions in the minds of most natives. There are hundreds of Brahmins who have renounced the priesthood and devoted themselves to worldly pursuits, because religious services no longer obtain for them the means of living. What indications of a hastening change in the religious state of that vast country!

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN PRINCIPLES FOR THE PEOPLE.—No. 7.

JESUS THE SAVIOR.

The name by which a person is distinguished, we do not consider a circumstance of material consequence. Whatever names Washington and Napoleon might have received, Washington would still have been Washington, and Napoleon would still have been Napoleon. But every circumstance, connected with the Messiah of God, even his name, assumes an importance peculiar to itself. *Jesus*, for example, as we perceive in Josephus, was a common name among the Jews, being the same as Joshua; but when given to our Lord, it was designed to be descriptive of his mediatorial office. The evangelist observes, repeating the command of the angel, Thou shalt call his name *Jesus*, for he will save his people from their sins.

Do you say, reader, that you cannot perceive the reasoning of this passage? Do you say, that you cannot perceive any cause why our Lord received the name *Jesus*, because he came to save his people from their sins? This is owing to the circumstance, that the meaning of Jesus is not familiar to you. The meaning of this name, therefore, you will do well to remember,—remember while life and memory remain to you. This is *Savior* or *deliverer*; and the angel, that appeared to Joseph in a dream, gave him the reason, as I have observed, why he should call him by this appellation. Thou shalt call his name *Jesus*, or *Savior*, for he will *save* his people from their sins. Jesus is not commissioned, observe, to save you *in* your sins,—in your dead and insensible state,—but to save you *from* that state of trespasses and sins, indifference and death. Whenever the word Jesus, or Savior, comes to your ear, your eye, your remembrance, you are reminded of the *object* of his coming,—to save you from your sins,—to deliver you from your disobediences of heart and life. This is the only salvation, which *he* has revealed, who is himself the way, the truth, and the life: that is, the true and living way to heaven.

Of this subject,—so very momentous to beings, who are to be either saved or lost,—I wish to unfold such views as the state of man requires. This is a subject, indeed, which may be termed the very germ or root of the christian faith. It discloses much to encourage, and much to alarm,—apples of Sodom and fruits of Paradise. There is no doctrine of the Bible of superior importance. Does it produce no influence on your heart? To you Jesus is born in vain. Why did this Savior appear on earth, in the name of Him who sent him? It was to save you from your sins.—Why did he perform miraculous works in proof of his divine commission and disclose the path of righteousness, as it had never been disclosed before? Why did he exemplify perfection in his own person? and endure the agonies of crucifixion? It was to save you from your sins.—Why did he venture from the unseen state, manifest himself to more than five hundred of his brethren, and ascend in triumphant glory,—to his Father and their Father, to his God and their God? It was to save you from your sins.—For what purpose did this Savior send his disciples, and his ministers in all ages, to christianize the nations,—to teach them to observe all things, whatsover he had commanded? It was and it is to save them from their sins, and prepare them for the recompenses of righteousness.

Most of the christian world,—(do not many of *you*, my readers,)—think of *being saved* as something mysterious, incomprehensible, and remote, as something different from being saved from every day sins, from sins of omission of duty and commission of crime. Many, I fear, remain quiet under this fatal delusion. But not so, observes the apostle, not so have you learned Christ. Far different is his representation. Behold! he exclaims, the kingdom of God must be within you; a holy principle, that warms the heart with devotion, that enlightens the understanding, that investigates your christian resolutions, that saves from sin, and advances the growth of piety.

This, then, is the doctrine I wish to present: Jesus saves you on earth as preparatory to saving you in heaven. He saves you now, in your daily walk, or he saves you not at all. He saves you now in your various employments; the farmer in his field; by the side of his team; managing his plough; sowing his grain; reaping it when ripe; mowing his grass; making and securing his hay; planting his corn, cherishing its growth, and gathering in his harvest.—Yes, receive the blessed truth: Jesus comes to sanctify and to save the mechanic in his shop, in his mill, in his manufactory; to preserve him from sin, in his house-building, his ship-building, his multiplying the conveniences or promoting the elegances, of life.—Jesus comes to influence the shop-keeper at his counter, his day-book, and leger; to give him a rule of trade,— a golden rule,—a rule of universal applicability and advantage.—In the same manner, the Savior would impart wisdom to the merchant, in procuring or disposing of his merchandize, in superintending his navigation, in arranging his commercial intercourse with foreign countries.—Jesus comes to save, to control, to direct, that numerous class of the community, whom the merchant employs,—I mean the navigator and mariner,—those much enduring men, who traverse the sea in ships, whose occupation is on the great waters,—who see the works of Jehovah, his wonders on the deep. Jesus comes to guide you, as professional men, in the administration of justice, in calming the animosities of the litigious, in enforcing the laws of the land, and in promoting the peace, harmony, illumination, and virtue of your fellow men.—Jesus comes to influence those, to communicate his loving principles to those, who minister to the health of the body and the health of the soul; to inspire them with wisdom, and patience, and zeal to ascertain the respective msladies, and with tenderness, decision, and faithfulness to remove those maladies.—Jesus comes to save on earth that half of the human race, to which I have not yet alluded. He comes for the salvation of woman,—to raise the female character from a state of servitude and debasement,—to place woman, as a rational and immortal being, on an equality with man. He comes to refine and christianize you in the relations of mother and daughter, sister, friend, and wife. He comes to illuminate the retirement of home with light from heaven,—home, that scene of woman's honor and woman's glory, home that throne of her own highest happiness, and of those with whom she is most tenderly connected.

Jesus saves you in performing the Christian duties of your sphere; as daughters,—evincing the most respectful deference for parental guidance; as sisters,—discovering the most unbroken harmony and affection; as mothers,—manifesting the love, the watchfulness, the decision, the merciful strictness of true wisdom; as wives,—exemplifying the prudence, the confidence, the open heartedness, the forbearance, the consideration, becoming your sphere, that Christian tenderness, which cannot die,—that pure flame of the soul, which many waters cannot quench, nor floods drown; as friends and neighbors,—faithful, discreet, and kind; as expectants of immortal life,—modest, humble, exemplary, devotional, worshippers in spirit and in truth, retiring, more disposed to learn than to teach.

This renewing of the heart, this *living* the gospel—this is the true preparatory salvation. Such the Most High reveals to be his design in commissioning Jesus, the Savior, to mankind. But here some of my readers, it may be, have misconceived the *manner* in which Jesus saves mankind. You may be disposed to ask me. "*Saving men from their sins*,—this being the grand purpose the Savior came to accomplish,—has he then accomplished this chief object of his coming?"

To give a brief answer to this question will be the object of my next number.

FOR THE CHRISTIAN REGISTER.

SABBATH REFLECTIONS.

Extracted from a Sunday School Teachers' Lesson 1829.

One beautiful Sabbath morning, a few Summers since, I arose from my bed very early, to take my accustomed walk, that I might enjoy the sight of the rising sun, and inhale the first breath of morning. As I was meditating by the way, I thought within myself how many persons were then on beds of sickness and death, to whom the opening day brought but little relief, and to many, added another day of existence on earth, which they would gladly relinquish for the bliss of heaven; while I was in full enjoyment of health, and walking with a firm and elastic step amidst the beauties and blessings of my Father's love. "O Lord, I exclaimed, who hast caused this blessed Sabbath to revolve, and its blessed light to gladden my heart, grant that this day may witness that thy grace has not been bestowed upon me in vain."

As I was thus meditating, I unconsciously found myself near a house in which a young woman had lain sick for many a tedious day and night. She was the fond daughter of a doting widowed mother. Their way through life had not been strowed with flowers, but nevertheless, gratitude for the blessings they did receive shone out in the holiness of their lives and the purity of their conversation. I had visited this humble disciple often during her sickness, and have reason to believe, that, while I contributed to her comfort, I was learning lessons of piety and humility. As I had a little time left before the hour which I had thus devoted to myself, should expire, I thought I would call in and give thanks with her for the return of this peaceful sabbath. As I entered the house, the fond mother led me in silence to her room: Her lips no longer moved—that voice which had uttered prayers of faith and penitence was hushed—her spirit had just gone to its Author—her prayers were now exchanged for praise. The morning light had hardly visited her dying pillow, ere she was called to those scenes where shadows and darkness are all dispelled and the light of heaven breaks in upon the glorified spirit.

Farewell, dear friend! a long farewell,
For we shall meet no more,
Till we are raised with thee to dwell
On Zion's happy shore.

I looked upon the pale and emaciated body before me, not yet cold in death, and with a subdued and penitent spirit cried out, "O let me die the death of the righteous, and let my last end be like his." Retiring from this scene I said in my heart, verily man springs up like a flower and flourisheth for a little season, but at last disease finds its way to the heart. To-day man walks forth in the full possession of his faculties; to-morrow death approaches him with a giant hand. The sentence is pronounced upon him—"thou shalt perish," and he who once was our joy and pride, whom we loved and honored, is laid low in the dust.

But we need not look to ourselves alone for proofs of the uncertainty of life; all that our eyes behold in the world around us proclaims its truth. The trees come forward in spring; they bud and blossom; but when Autumn comes, their

beauty is gathered to the dust. The little bird that soars high up in the air, must soon fall like the leaf in autumn and perish; the fish that swims and sports beneath the dark blue sea, must pass away and perish like vapor before a burning sun. Seeing then that we live amidst so many changes, let us live as though every day were to bring this change to us. Thus when we shall have passed through the scene of suffering and trial, we shall find our reward in heaven; There "when we meet, no tongue can tell How great our joys shall be."

G. H. B.

CHRISTIAN REGISTER.

BOSTON, APRIL 18, 1835.

TEMPERANCE.

There is at the present time a diversity of opinion and of action on the part of the friends of the temperance reform, which we hope will not retard its progress. A great point was gained when men who had used ardent spirits daily, were so far rescued from the dominion of habit as to give up its use at stated times, and resort to it only occasionally. This however was found to be coming far short of needed reformation, and to be altogether unsafe. And when individuals and societies came to relinquish its use entirely, and it was banished from the domestic board as no longer requisite by the rules of hospitality, much, very much was accomplished. The good results were extensively witnessed wherever we travelled, wherever we visited. But efforts did not stop here, nor was it right that they should. Individuals and societies could effect something beyond themselves by their example, and by citing their own experience or that of others in the way of admonition to those who had not associated with them in the work of reform, and whom the principles of the reform had not yet reached. Still there were many who were not even thus reached, who could not be reached without direct personal efforts. We speak particularly of those whose favorite resort is to bar-rooms and other places, where vile intoxicating draughts are vended under the sanction of law. Some have been drawn away from those pestilent places, by remonstrance and persuasion; but, it is to be feared, that, so long as such places exist, they will be frequented. Hence many of the friends of temperance, believing that moral means cannot go much farther, that they can do little more than maintain the ground already acquired, are strenuous for legal interposition. We are not so faithless in respect to the continued use of moral means. We have known instances enough of those who have been plucked from destruction, like brands from the burning, to satisfy us that a great deal can be accomplished by direct personal efforts, affectionate towards the offender, uncompromising and decided in reprobation of the offence.

DISTILLERS OF ARDENT SPIRITS.

The distilling of ardent spirits constitutes however, a formidable difficulty in the progress of reform, and we cannot think that this business can be carried on (in the present state of light and knowledge concerning the ruinous effects of spirituous liquors upon the community) without compunction—without a wish to abandon it. And yet we should abstain from undue harshness, from every thing like persecution, upon this, as upon all other matters of reform. Every one's personal experience will show him how many things he has tolerated in himself, and apologised for to himself, long before they were abandoned. The friend of temperance in meats and drinks should be temperate in all things; indeed this seems to be the legitimate effect of abstinence. It is unreasonable to expect that those who subsist by a business which we think discreditable or criminal should all at once feel as we do on the subject. It would not be in the common course of things. A writer upon the subject of temperance distinguished by ingenuity and independence of thought, Mr. Wm. Withington, in an "address delivered before the Union Temperance Society of Oxford County, Me. has shown "how the events of the Temperance Reformation are developing some of the principles of human nature." He says—"One who had never reflected particularly on the principles of human nature, if required to predict where the crusade should originate, to be waged so justly against the destroyer,—who would lead the van in the holy warfare, would probably say, the authorized guardians of the public health, the profession which introduced alcohol as a medicine, whose prescriptions more than any thing else had given it currency, as an article of common necessity; the profession to which so implicit deference was paid by the community generally in matters within their province; who should have best known what evils the article was working in society, and was under so many obligations first to sound an effectual alarm, as faithful sentinels of the public health." But such he says was not the fact. The clergy whose "*present* interest" (separate from the highest principle of love to God and man) was concerned, were, according to this writer, first in the work. The legal profession was next, as feeling more immediately than physicians, a responsibility to public opinion, as constituted of more practical men; and the medical was somewhat behind the legal, not setting themselves to inquire into the deleterious effects of ardent spirits, even as a medicine, till public opinion led the way.

According to this reasoning the distiller must be among the last of all men in promoting temperance. Still public opinion as it regards the morality of the occupation, and, it may be, partly, as affecting unfavorably what had been a gainful trade, has occasioned some distilleries to be closed. What shall be done with the remainder?—Is it not the duty of the public, or of the friends of temperance, instead of railing, to proffer relief? We do not say that the distiller should wait for this. He should doubtless be ready for a sacrifice if need be, and the frends of good morals should be ready also to bear their part in making up a loss, occasioned by the abandonment of business once regarded as respectable. This course, with simultaneous laws prohibiting the further distilling of ardent spirits, would be striking at one of the roots of evil. Such laws we cannot doubt would come within legislative powers for the conservation of public morals.

TRAFFIC IN ARDENT SPIRITS.

In regard to all the gradations of traffic in ardent spirits, from the large dealer and importer, down to the lowest vender of drams, the promoters of temperance have great discouragements to encounter. While distilled liquors are regularly imported in the course of a legal commerce, separate States will be slow to pass prohibitory laws against vending them. Even the constitutionality of such laws has been called in question by some; the expediency of them has been doubted by more. Suppose that no quantity of spirits less than twenty-eight gallons could be sold by traders, except such as had special licences for retailing them in less quantities, and that these licenses were made to depend on the vote of a major part of the citizens of each town, what would be the effect? Where the towns should be well united, on either side of the question, their decision might be carried into effect without disturbing their public peace, but if, as we have seen in some cases, the parties should be nearly balanced, great confusion and tumult must be the consequence, attended with the hazard of checking the onward course of reform, if not of turning the current into the contrary direction.

While something, therefore, may be done to regulate the haunts of those low sensualists who frequent the bar-room and the tippling shop, and to reduce the number of such places of resort, yet our chief reliance must be, for the present, upon unintermitted efforts to persuade men of the ruinous consequences of thus indulging their wicked propensities. We say, for the present, because we do not despair of the time when public opinion shall be so settled upon this matter, that prohibitory laws, if needed at all, will be easily enforced. The conclusion then, to which we come is this: That the organization of temperance societies should be kept up, and every effort used to increase their numbers; that individual exertion should be increased; that all the friends of temperance, ministers, magistrates, citizens, one and all, should warn those who are in danger of falling by the destroyer,—as they value the estimation of their fellow-men, the happiness of domestic life, their own peace of conscience, and the salvation of their souls, to resist every temptation and to dash thepoisoned chalice from their lips.

METHODISTS.

The Editor of the Wesleyan Journal in describing the right of Church discipline as inherent in the clergy, has gone so far as to subject himself to severe strictures in some of the papers of other sects. He was not aware, probably, how much power, both as interpreters of the divine word, and as final judges of those who are supposed to err in points of doctrine or duty, he was claiming for the ministers of his denomination.

'Some hold that the origin of the disciplinary power, like the civil power, is inherent in the people, and may be exercised by them, or be delegated to the pastor and officers of the Church in conjunction, and exercised by them, subject to the final approval of the Church; others believe that the power to teach and to rule are simultaneously conferred, and that he who is authorised to explain the precepts of the Gospel is also commissioned to enforce obedience to those precepts by scripture motives and measures. Nothing can be more plain than that in all those cases respecting which the scriptures give explicit directions—and they are not few—it is the pastor's duty to proceed accordingly, and what he thus 'binds on earth,' is doubtless 'bound in heaven'.

Our Methodist brethren well know that they are viewed with some jealousy on grounds similar to those which have produced so much excitement among us in regard to the Catholics. The language of the passage we have quoted, affords some reason for this; for it seems to fall little short of that which is used by those who claim to be successors of St Peter, and to hold his keys. It implies that there are cases (and not a few,) in which the priesthood of the Methodists may be so well assured, from their knowledge of what the Scriptures teach and authorise, of the heresy or insubordination of their people, that they are not only justified in applying to them the condemnation of their Church on earth, but in announcing that this condemnation is ratified by the Church in Heaven.

The Methodists, as a body, have been charged with blind reverence for the "immaculate discipline" of their Church; and yet it has been alleged that it must be "little better than a sealed book to the great majority of the order," since it requires "the most labored expositions to adapt it to their comprehension."

We have no prejudices against the Methodits; so far as we have known any thing of them personally our opinion of them as a sect is favorable. We cannot of course have any sympathy with their hierarchy, any more than with that of the Catholics or Episcopalians; but we are not disposed to contend with either any farther than it is incumbent upon us as the professed defenders of that liberty wherewith Christ hath made us free.

RELIGIOUS NEWSPAPERS.

We were struck in looking over the London Quarterly Review for February with some remarks of the reviewers upon religious journals. They are not, we fear, altogether inapplicable to us on this side the water. Of course we do not wish to take more for our share than belongs to us. But to say nothing of "the beam in our own eye," we think we can sometimes perceive motes in the eyes of some of our brethren, which an application like the following, thoroughly submitted to, would do something to remove.

"Every religious sect, every section of a sect, has now its own literature—its quarterly, or monthly, or weekly journal: it is even beginning to have—(alas! that religion should be connected with that whose whole being is so apt to be bound up with the excitment of human passion)—its *daily press*. Of all irreligious publications (if St. Paul be right in asserting that the greatest of Christian virtues is charity) the worst is a religious newspaper. Beyond their own publications, most of the class for which they are written have neither time nor inclination, nor permission from the spiritual inquisition which rules their mind, to extend their reading. The rest of literature is enveloped in one vast index expurgatorius. Thus the line of demarcation is drawn as strongly and rigidly as ever; and that common ground on which it might be hoped that the different parties would meet, and by mutual acquaintance soften off their asperities, is almost wholly interdicted. But it is the greatest evil, as well as the greatest danger to society, when the different classes are condensed into hard, unsocial, antagonist masses, with no ties of amity, no common feelings from friendly intercourse, to break the rude collision. If men in general would know each other better, they would hate each other less."

PERMANENCE OF THE CHRISTIAN MINISTRY.

Since the commencement of the present century, and indeed within the last fifteen or twenty years, a remarkable change has taken place in regard to the pastoral relation in our congregational churches. From the founding of our New England churches till after the close of the last century, it was so rare a thing for a minister to be dismissed from the people over whom he had been ordained, that it was always a matter of great wonder and inquiry, if not of some unpleasant suspicion, when such an event took place.

The change in this respect is owing we believe, partly, to the change of public opinion, in regard to the foundation on which the support of the ministry ought to rest. Formerly it was a principle acquiesed in by congregationalists that the provision made by law for the support of the ministry was just and wise; and the people having complied with what was required of them, and contracted with a minister, and witnessed the ceremony of setting him apart to the work of his office, considered that a business was accomplished for one generation, and that they had nothing to do but to sit quietly under his ministrations.

It cannot be denied that the congregationalists in times past had, in this Commonwealth for example, and in Connecticut, a feeling somewhat akin to that of the church established by law. The appellation of "The standing Order," which was often appropriated to them in jealousy or reproach, might sometimes have been felt by them as an enviable distinction. And the term "Sectarians" or "Sectaries" which was often in the mouths of congregational ministers and people clearly showed that though all sects were equal in the eye of the law, yet circumstances had placed congregationalists on the vantage ground.

In Connecticut the people were first to perceive how this inequality might be indirectly destroyed. It is now nearly half a century since a law of that state was enacted which allowed any member of a parish (and they were then almost all congregationalists) to withdraw, by filing a certificate that he belonged to another demonination. The law was much complained of by the congregationalists, and was no doubt resorted to by many as a mean fiction. At least we well know that it was so believed by some persons who as we thought were not likely to misjudge. In the early times of that law the Methodists itinerated widely in that state, and the foundations of some of the old churches were impaired.

A similar course of things followed in Massachusetts; and congregationalism having long been the prevailing religion and covered the whole surface with territorial parishes, it became necessary, as other demoninations increased, to adapt legislation to the altered state of things. All this was done before the amendment of the Constitution in 1833; and all Protestant denominations were in fact upon a footing of equality.

We may be thought fanciful in our notion, that it was a feeling among congregationalists somewhat akin to that which belongs to an established church, that had much to do with the permanency of the ministerial relation. But after they became divided among themselves, and a portion of them came to sympathize more with other denominations than with other congregational churches, the face of things changed. Congregationalists were weakened by sect vying with sect, and the church became the arena for polemics of every faith to extend their conquests to the utmost. And so it is at length that change is stamped upon them all, and amidst the stir of the times the relation of a pastor to his flock is sundered without exciting surprise or even very curious inquiry.

The life of a minister now among us, bears some resemblance to the following description, intended for English dissenting ministers. It is indeed a carricature of the pastoral relation here, and probably somewhat so of that of the English dissenters; but it has enough of truth for an illustration.

It is from a publication of Wm. Hull, on Ecclesiastical Establishments.

'Dependent,' says Mr Hull, 'for his election on the suffrages of persons who are proud of a power which they are seldom qualified to exercise with wisdom; dependent for his daily bread on the voluntary contributions of those who, while they are accustomed to sit in judgment on the preacher, boast that they can, at any time, cashier and reject the man of their choice; dependent for a favorable reception of his public services on a series of private attentions, which under the imposing name of pastoral visits, are for the most part only the sacrifice of time to frivolous gossip and idle calls,—the pastor of an Independent church is of all men the *most dependent;* and therefore, to maintain his standing with a plebeian constituency, must be of all men the most servile. This servility is inculcated by the dignitaries of dissent under the abused name of Christian humility; and to cut and shuffle and creep is perversely denominated becoming "all things to all men." But he has his revenge; he stoops to conquer. He maintains his ascendancy by arts of fanaticism, or by cherishing the passions of sectarian bigotry and hate, and surrounds himself finally with the factitious dignity and questionable influence of a partisan.

CANNIBALS.

There was a time when we supposed that the stories told of cannibals were mere fictions. They are so contrary even to all physical laws which pervade the animal kingdom that we have always been slow to credit them. The most voracious wild beasts do not prey upon their own kind. They have their battles, their victories and defeats, as well as man, who is endued with reason enough to subdue those lusts and passions whence proceed wars and fightings. But the stronger animals devour their inferiors of a different race, or the inferiors combine and subdue and prey upon the more powerful, in his solitary state. There are men however who thirst for the blood of men, and greedily devour their flesh.

A most shocking outrage of this kind was committed by the natives of New Zealand, nearly a year since, upon the crew of an English ship. The account of this barbarous deed, which we are about to give, we have extracted and condensed from the Essex Register, in which paper the account is copied at length from the Sydney Herald, August 21st—published at New South Wales.

The narrative is from Capt. Guard, the master of the Harriet. The vessel was wrecked at the close of April last, on the coast of New Zealand. About thirty of the natives came out to the vessel and commenced the work of plunder. The master and crew of the Harriet secured what necessary and comfortable things they were able and carried them to the shore, constantly annoyed by the natives. Two of his men deserted to the savages. The third day after the Captain and crew landed, and while they were repairing their boats, part of the troublesome natives, with the two deserters, left them. The fourth day the captain sent four men to see if there were any more natives near, who returned and reported that there were about two hundred approaching variously armed. As they came up they immediately commenced the work of depredation accompanied with great violence, threats and provocations. The Englishmen used their utmost endeavors to conciliate them and on the second day after their incursion they retired. But on the next day, May 9th, they appeared again in greater numbers, threatening the lives of the strangers, and signifying that they would "eat their hearts!" These threats were affected to be treated lightly, by those who were placed in dreadful fear. Presently the savages withdrew a little distance, held a consultation and returned to the Englishmen, informing them, that they should heat their ovens ready for the morning, when "they intended to feed upon the carcases" of the strangers. We give ths catastrophe in the words of the narrative.

MAY 10. At day-light next morning, we all made up our minds to our unhappy fates, there being no means of escape, and placed our lives in the hands of the Almighty, expecting that we should be all butchered before sun-down. We were however resolved to punish some of the monsters, and sell our lives as dearly as possible; for this purpose we kept armed and on the lookout for the natives, and determined that some of them should die with us. At eight A. M., while taking some refreshment, (those that could) the natives rushed upon us and killed two of our men, one of them they knocked down with a tomahawk, and cut him in two across the loins.—The other was slaughtered and cut into *joints*. Finding it folly to be any longer indifferent, we commenced on the defensive by firing upon the savages, and killed a number of them. Several of them fled and sought shelter behind the hills, still continuing to assail us. We obliged them to retreat twice, but our stock of powder &c. was fast decreasing, and our fates appeared certain. Great numbers of the natives appeared to be lying in ambush about the hills, and in all directions around us, and firing incessantly upon our little force. We then endeavored to effect a retreat, but to no purpose, for they were in all quarters; at last finding our amunition expended, and our lives at the last extremity, we mustered up courage, and fought our way through a body of the natives, and finally gained the beach. During the skirmish Mrs Guard was twice knocked down by the savages, with a child at her breast, and but for her comb would have been instantly killed; she was, however, taken prisoner by the monsters in our retreat, with her two babies. We were now reduced from twenty-eight to fourteen in number; many being killed as we fought, and, those who were wounded having been obliged to remain behind, were soon despatched by the savages, and cut up into small portions convenient for cooking, and their devilish apetites; for they consider it a luxury to feast on their enemies. All of us that escaped made the best of our way to *Mataroa*, leaving the savages to plunder our property and *luxuriate* on our shipmates. On our road we again met with about one hundred New Zealanders, to whom we gave ourselves up as prisoners, having no more amunition. This party we had understood were friendly disposed towards Europeans, which caused much joy amongst us; but we soon found to the contrary, for they stripped us naked, and some of them wanted to kill and eat us. Some of them however were friendly disposed toward us, and furnished us with a guide to show us the road to *Mataroa*, while the others proceeded to the wreck for the purpose of plundering the *Harriet*.

The remainder of the account is taken up with the deliverance of the survivors, in their boats which were fitted up with much difficulty, for want of suitable tools and materials.

AMERICAN MAGAZINE—BOSTON. NO. 8.

One or two of the first numbers of this work, drew from us a favorable notice; and comparing the present number with those, we think there is a decidedly marked improvement. There is manifestly a well bestowed and careful editorial labor employed upon the work, and it contains a great variety of useful and entertaining matter, and of respectable engravings.

In the number for this month there is a short piece upon Leyden, "a place dear to the people of New England as the residence of a number of the English Puritans, who fled from ecclesiastical tyranny and afterwards settled Plymouth, in Massachusetts." In the same article there is a short biographical sketch of John Luzac, a native of Leyden, a great philologist and during the latter part of the last century editor of the celebrated Leyden Gazette. We subjoin the conclusion of the biographical sketch.

He corresponded with the most distingushed men of his time; among others, with Washington, Adams, and Jefferson. Mr Adams was personally acquainted with him, when minister in Holland in 1780; and published several papers in his Gazette. Luzac was at one time the instructer of *John Q. Adams*, son of the above-named, and the late President of the United States; who is one of the most learned men of the age, whether in America or Europe. Like most other learned men, Luzac was a friend to civil liberty; and was on that account forbidden to deliver lectures on history in 1796. General Washington wrote him a complimentary letter on the occasion, in which he assured the learned advocate of freedom, that his writings had been useful to the world. Luzac died in 1807. He was an exemplary christian; and a deacon or elder in the protestant church at Leyden.

THE LITERARY AND THEOLOGICAL REVIEW. Conducted by Leonard Woods Jr. New York, March 1835. No. V.

This is an able quarterly publication, whose leading object it is "to exhibit and maintain the great doctrines of Revelation, and to illustrate their importance and practical influence."

The first article is a long one on the "Means of promoting Christianity," from which we made an extract in a preceding paper.

The second article is an essay upon "Gibbon's Infidelity, by Rev. Leonard Withington. It is one of the best efforts which we have seen of that writer, a writer who always repays the reader for his time and attention. The article is somewhat discursive and sketchy, if we may so speak. It commences with a character of some of the principal historians, and the writer appears to speak from no inconsiderable knowledge, and from close observation of the authors whose characteristics are set forth.

Mr. Withington speaks of the aid which infidelity has received from the historians of the last century in contrast with ancient, and with preceding historians.

"One of the additional interests which have been brought in, of late years, to support it, is *history*. By some strange fatality, modern history has fallen into the hands of infidels. The fact, it must be allowed, was very different with ancient history. With the exception of Tacitus, I do not remember one of the ancient historians, who does not lean to the side of credulity, on the subject of the popular religion. Herodotus is a perfect old woman. Xenophon is as full of omens and prognostics, as Pagan priests could wish; and all of them, from the warmest conviction, join to support the religion of their country. And even in modern times, previous to the last century, the historian has generally been on the side of Revelation. Sir Walter Raleigh is said to have been a free-thinker; but nothing of it appears in his history. Lord Clarendon, though a statesman and a tory, talks in a style which would now be thought rather canting; and it is impossible to read the preface of Burnet, without believing that he was a good man, in the evangelical sense of that expression.

"But since these days, historians have sustained a very different character, and have written from a very different design. Bayle published his dictionary as a manual of skepticism; though on the whole the fairest of all the unbelieving tribe, from his frigid indifference. Voltaire after some interval followed; and Hume and Gibbon bring up the rear. Knowing that all men read history, knowing too that the negative discoveries of the unbeliever can interest very few; they have combined two designs into one, and have mingled the poison of infidelity in the streams of the purest knowledge."

Mr Withington traces the germinations of infidelity which have proceeded from ecclesiastical historians and from the rise of the papal power.

His account and examination of Gibbon's character and historical writings, especially of the offensive chapters, is candid—showing how he came to be what he was, and how his prejudices triumphed over his religious faith.

Among the articles in this number we notice a critical examination of the authenticity of the passage concerning the three heavenly witnesses 1 John v. 7, 8, by the Rev. Wm. W. Hunt, Amherst, Mass. The writer after a summary of evidence on each side expresses a strong opinion in favor of the authenticity of this passage. Will any point of biblical criticism, ever be decided?

EMANCIPATION OF SLAVES.

Under our Foreign head will be seen a cheering account of the prospects of emancipation in the French Colonies, as indicated by the speech of that great statesman and philanthropist, the Duke de Broglie.

The success of the experiment made by England has disappointed the gloomy forebodings of the timid, and surpassed the expectations of those who looked upon the experiment with approbation and favor. The following extract of a letter from a resident at Barbadoes, March 3d, 1835, communicated to the Editor of the Vermont Chronicle, gives us information upon this subject of the practical kind that is wanted. Barbadoes may present the most favorable example; but throughout the colonies the results have on the whole been truly gratifying.

"These Islands are at present in a very interesting state, on account of the abolition of slavery. I have seen occasional notices of this state of things, in American papers, and I cannot but wonder at and regret the delusion which prevails respecting the actual truth. I wish it were possible to show to all the inhabitants of the United States,—particularly Christians—the demonstration now exhibiting in the West Indies, that *abolition is practicable*—safe, and *immediately* beneficial to all concerned. There were in this island, (20 miles by 12) on the first of August last, 80,000 slaves. Of the other inhabitants, say 40,000, probably not over 10,000 are white. Here, then, if any where, emancipation ought to show its bad features—especially when we consider that the negroes on this island have always been held as the worst in the West Indies. What, then, is the result *here?* I speak what I *know* to be the general view, when I say that the state of things in town and country is so good—there is such industry, sobriety and order among the whole black population, as to have effected a total revolution in the views of nearly all who once fought against emancipation step by step. I have never been in a community where there was a more cordial agreement upon any important subject than there is in all these islands in favor of emancipation. Blessed be God, "who has made of one blood all the nations that dwell upon the earth," this great experiment of doing justice to an oppressed people *is* successful.—The greatest exertions are now making to enlighten and educate the blacks. A single school across the street from our boarding-house, has 148 boys; and I have visited an estate on which alone there are 96 children daily at school. These are only specimens of what is going on every where.—O my dear sir, may you and I, and all who profess the religion of Him whose service is perfect freedom, pray for our dear native land, that the eyes of her people may be opened to the enormity of the evil which they are cherishing, and that their hands may be *willingly* unclasped from the victims of their oppression. If ever you hear any one speak of the *danger* of emancipation, point him to *all* the West India islands, where the blacks are to the whites as ten to one, and where I would as soon sleep with open doors, as I would in any town on the banks of Connecticut river.

EDITORIAL DESPAIR.

We find in the Lutheran Observer the following account of the trials of the Editor with expressions of joy at his expected release. His complaints speak a language which applies more extensively to the great company of Editors than the readers of their journals are commonly aware of. Still, however, this class of operatives is constantly multiplying, and scarcely a week passes in which we do not meet with some new periodical, or with proposals for one.

"We have been engaged in various arduous enterprises for the public weal, but the management of a weekly religious publication with less than half the patronage that is able to sustain it, we have found to be one of the most ungrateful and vexatious. We shall accordingly retire from our present vocation without one tear of regret, unless indeed it be for the imperfections that may have marked our humble efforts. If we were morally capable of cherishing the odious desire of revenge, we should recommend the Editorial Department to our bitterest foe, assured that his acceptance of it would amply gratify the unholy passion. At all events we would advise the brother that may succeed us, to furnish himself with *an extraordinary stock of* FORBEARANCE *and an ample supply of cash*, or he may be disposed to retreat before he has weathered the storm as long as we have.

NEW PAPERS.

NEW ORLEANS OBSERVER.—This, we understand, is a Presbyterian journal. It has recently commenced and is edited by the Rev. B. Shaw. We have not seen any specimen of it.

THE COLONIZATION HERALD.—The first number of a semi-monthly paper, with this title, has a short time since been issued by the young Men's Colonization Society of Philadelphia. Its object is to spread the knowledge of the principles and transactions of the society. It is published simultaneously at Philadelphia and New-York.

ADVOCATE OF TEMPERANCE.—We have received two number of this new weekly paper, published at Albany. At Albany likewise is published the American Temperance Intelligencer, which has assumed the extreme ground of abstinence, not only from distilled liquors, but also from fermented liquors. The Advocate of Temperance declares no war against the Intelligencer directly, but takes a different stand in the cause of temperance. It maintains that distilled liquors have been the cause of intemperance, that the united efforts of the friends of reform ought to be directed to the true cause, and that a division of those efforts will retard their progress, and is a useless and worse than useless expenditure of strength. While we are thus speaking of the objects of a new journal—we may add a word concerning another of the same class, namely the Temperance Recorder. In the first number of the 4th vol. (for March) it is announced that henceforth it will advocate the principles of total abstinence *from all that can intoxicate.*

CITY MISSIONS.

In the Philadelphian, a religious paper called after the city in which it is published, we find City Missions spoken of as failures, for which many causes are assigned, and among these, which certainly go near to the root of the matter, is the want of *visible results.*

Under almost any system of benevolent effort, some good will be accomplished. City missions have done good, badly as they have been conducted. The final day can alone tell the amount, but the fact, that their results, whatever they might be, could never be presented in a visible, tangible shape, is an insuperable objection to the system itself. Visible results are necessary to sustain the missionary amidst his multiplied labors, and not less necessary to keep alive a spirit of benevolent giving in the churches that support him. Any plan of Christian effort depending upon popular favor for its support, must be such as to secure *visible* results, or it cannot long live.—Such is human nature—call it frailty, if you will, but such in fact is the constitution of the human mind, that we cannot persevere in any system of prolonged effort, unless we are permitted to see some fruit of our toil.

And further. All our benevolent institutions practically recognize the importance of the point in question. They present their annual reports, filled as these interesting documents usually are, with the detailed records of labor performed, and results achieved. Why all this trouble and expense? It is that the benevolent seeing the fruits of their toil; "knowing," from actual results, "that their labor is not in vain in the Lord," may be encouraged "to abound more and more in the work of the Lord." But the necessity of having visible, tangible results, to present, is no less imperative to City Missions, than in Home, and Foreign Missions, or any benevolent operations whatever. It is indeed indispensable in all.

We have been in the habit of reading the Reports of the Ministers of the poor in the city of Boston, and have had some opportunity to know the general impressions that prevail con-

cerning their utility and their *visible results*, by which we suppose is meant results which can be so stated as to be perceived. And so far are city missions from being a failure in this place, that they have been constantly growing in favor. We can say the same of one City Mission, in New York, that committed to Mr Arnold. These missions, if official reports and the confidence of those who provide for the missions in their agents, can prove any thing, have been eminently useful in the furtherance of humanity, morals and religion.

NEW ORLEANS.

This city seems to be now sharing in the efforts of reform. We spoke last week of the steps taken for the suppression of gaming as sanctioned by legislative measures.

No public provision has existed there hitherto for the religious instruction of seamen. "As a commercial city," says the agent of the American Seamen's Society, Mr. Copp, "New Orleans is largely indebted to the toils of seamen. To make the provision contemplated for their moral and social improvement, will be but a reasonable requital of their valuable services."

The Mariner's Church in which religious services are to be held for seamen is not yet completed. But the trustees have resolved to raise $10,000 to finish it. They have already made progress. The building thus far is free from debt, and receiving a revenue from the basement apartment of $1.600, the trustees pledge themselves to repay the money lent in ten years, with 8 per. cent. interest.

NEW PUBLICATIONS.

Scenes and Characters illustrating Christian Truth. *No. II. The Skeptic.* By the author of "The Well-spent Hour," "Words of Truth," &c. Boston and Cambridge: James Munroe & Co. 1835.

This is a well conducted Tale, showing by striking examples the occasions of Skepticism, the rescues from infidelity which sometimes occur from favorable circumstances, associations, and interpositions of divine Providence, and the fatal consequences of irreclaimable infidelity. The writer manifests great acquaintance with the practical operations of the human understanding, affections and passions. Some of the scenes are deeply affecting, and the whole tendency of the story is of the best kind, calculated to produce the most elevated views of Christian truth and duty, and to inspire the conviction that religion is the greatest blessing that mortal man can experience.

A Dialogue on Priestcraft: founded on facts. By a Lady. Newburyport: Thomas B. White. 1835.

It might be suspected, from the title of this pamphlet, that it contains the outpourings of a prejudiced or censorious spirit. But it is far otherwise. Ministers of no sect or class are reproached, as such; and due credit is given to pastors and people of all denominations, who manifest the true spirit of their master.

The design of the dialogue is to show the influence of *character, in contradistinction to professions*, upon common and uneducated minds. This is illustrated in the person of a young woman, who was educated in the belief of Christianity, but who, from the force of circumstances, was led to think more ill of Christians than of infidels, and to sympathise with free-thinkers.

There is great unity of purpose in conducting the dialogue, and it is fraught with instruction for all sects. The person who sustains it in opposition to the deluded young woman, defends Christianity upon the highest moral and spiritual ground, and, towards the close, utters the following pertinent admonitions:

Think then, I entreat you, whether you are not casting from you an inestimable treasure, because it has been encumbered by dross and corruption, which a little exertion on your part might remove. Think of Christianity itself, not of the lives of its professors. Think of it as a rule of life; and judge whether it is not calculated to subdue the passions, purify the springs from which our actions flow, and to produce that zealous and disinterested exertion for the good of the whole, which Mr Owen so earnestly desires to see practised; enforced by motives, ten thousand times stronger than he presents to the mind; and by hopes of a glorious and heart-thrilling reward, which makes no part of his system.

The Sacred History of the World, attempted to be philosophically considered in a series of letters to a son. By Sharon Turner, F.S.A. & R.A.S.L. Author of "The History of the Anglo Saxons," &c. &c. Vol II. New York: Harper & Brothers. 1835.

The first part of this work was published by the Harpers in 1832, and it professed to review the sacred history of the world from the creation to the deluge. But the execution fell short of the promise; for the review did not extend beyond the events recorded in the first chapter of Genesis—or the six days of creation according to the first account of it. No intimation was then given that the volume first published contained only part of the work. In that volume as well as in the second part now before us, there is a great deal of speculative learning,—a great mass of collateral learning and science, (so to speak) historical, physical and metaphysical.

A leading object of both volumes seems to be to reconcile the Mosaic account of creation, literally received, and of the deluge &c with the truth of things, with the principles of philosophy, and with modern discoveries in geology.

The latter part of the volume now published contains the results of the author's historical researches concerning the separation of mankind into distinct nations, civilized and uncivilized, and closes with an outline of the formation, increase, and decline of the Jewish nation.

Mr Turner holds an eminent place among historians and antiquaries, and his "Sacred history of the World" will well reward an attentive reading.

The Atonement. A Discourse at the Ordination of Rev. A. D. Wheeler over the First Church and Parish in Standish, Me., Jan. 14, 1835. By A. P. Peabody of Portsmouth, N. H.

Mr Peabody employs the word *atonement* in its proper sense of *reconciliation*, and endeavors to exhibit the true christian doctrine on this great point,—which, as he justly says, may be denominated the most essential doctrine of the gospel,—in which, as a *fact*, all christians are agreed, though as to the *mode* they differ. He describes the fact, then explains the mode so far as it is obvious to human comprehension, as effected by the teachings, example and death of Christ, and then declares in a few words its practical efficacy. A plain, lucid, rational exposition.

Christian Union. A Sermon, delivered at the Dedication of the Union Meeting-house in Grafton, Vt., Jan. 14, 1835. By Darius Forbes, Pastor of the First Restorationist Church and Society in Chester, Vt.

Text—"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John xvii. 20, 21.

This is a strong plea for Christian Union upon the common facts, principles, and manner of life, which all believers acknowledge to belong to the Christian profession and character. We hope the discourse will have its due influence upon the people to whom it was addressed, and on every one into whose hands it shall fall.

ECCLESIASTICAL.

Installation.—On Wednesday last the Rev. David Damon was installed as Pastor of the Congregational Church and Society in West Cambridge.

The exercises on the occasion were performed in the following order:

Introductory prayer by Rev. Mr Stetson; sermon by Rev. Dr Lowell; installation prayer by Rev. Mr Francis; charge by Rev. Samuel Ripley; right hand of fellowship by Rev. Mr Walker; concluding prayer by Rev. Mr Newell of Cambridge.

Installation.—Rev. John A. Albro was installed as pastor of the Shepard Congregational Society in Cambridge, on Wednesday last. Introductory prayer by Rev. Mr Newell of Brighton; sermon by Rev. Dr Woods; prayer by Rev. Mr Bennet of Woburn; charge by Rev. Dr Fay; right hand of fellowship by Rev. Mr Stearns of Cambridgeport; address to the church and people by Rev. Mr Blagden; concluding prayer by Rev. N. Adams of Boston.

North Baptist Church.—A new church was constituted in this city, on Sabbath evening, 5th inst. it being the Seventh Baptist Church in Boston, to be known by the name of the North Baptist Church.

The Scriptures were read, and the Introductory Prayer offered by Rev. E. Thresher; Sermon by Rev. Dr Sharp, from Heb. x. 24—"And let us consider one another, to provoke unto love and good works." Prayer, previous to the recognition, by the Rev. Mr Miller, Pastor of the new church; the Right Hand of Fellowship by the Rev. Mr Stow, and the address to the Church by Rev. Mr Hague; Concluding Prayer by the Rev. Mr Collier.—*Watchman.*

A New Bishopric.—At an Episcopal Convention recently held at Peoria, a new diocess has been formed for the State of Illinois, and the Right Reverend Philander Chase, late of Ohio, elected Bishop.

INTELLIGENCE.

DOMESTIC.

Boston Harbor.—A Resolution passed the Legislature at the late Session appropriating a sum not exceeding $5000 for the survey of Boston Harbor. Hon. Loammi Baldwin and James Hayward Esq. have been appointed to this service.

Massachusetts Legislature.—The Legislature was prorogued on Wednesday evening April 8th after a session of ninety-two days.

William Vans.—The Committee of the Massachusetts House of Representatives to whom was referred the petition of Wm. Vans, praying that the law limiting the time within which suits can now be brought against Executors and Administrators may be suspended for his benefit, reported unanimously that the prayer of the petition ought not to be granted, and that he have leave to withdraw his petition.

Appointments by the Lieut. Governor and Council.—Levi Lincoln of Worcester, Julius Rockwell of Pittsfield, Isaac L. Hedge of Plymouth, Joseph Jenkins of Boston, and Stephen Whitney of Deerfield, to be Commissioners for carrying into effect the provisions of a Resolve of April 7, 1835, "for enlarging the State Lunatic Hospital."

Caleb Curtis, and Charles T. Parsons, both of Boston, to be Commissioners for the Pilotage of the Harbor of Boston, under the provisions of an Act of April 8, 1835.

Temperance in Worcester County.—The towns of Holden, Leicester, Mendon, Milbury, North Brookfield, Rutland, Uxbridge, Upton, Westborough, and West Boylston have refused approbation for the selling of ardent spirits by either retailers or inholders; and Barre, Boookfield, Gardner, Hardwick, Milford, Northborough, Oakham, Petersham, Paxton, Southborough, Spencer and Shrewsbury have withheld approbation of retailers of spirits. These towns are all in this County.—*Worcester.*

Connecticut Election.—The election appears to have gone in favor of the Jackson party by a plurality of more than two thousand votes.

Maine and Quebec.—We understand that Governor Dunlap has received a letter from Lord Aylmer, the Governor General of British America, at Quebec, stating in substance that he and his government are ready to meet ours in a survey of the route for the proposed Rail Road from our Atlantic Sea Board to Quebec, whenever our government shall appoint the necessary Surveyors and Engineers.—*Portland Adv.*

TRIAL OF LAWRENCE.

Correspondence of the N. Y. Journal of Commerce.

Washington, April 11th, 1835.

The trial of Richard Lawrence on an indictment for an assault upon the President of the U. S., with intent to kill; took place today, before the Circuit Court for this District.—Present—Chief Justice Cranch, and Justices Morrel and Thurston. Counsel for the U. States, Mr. Key; Attorney for the Prisoner, Mr. W. L. Brent.

Lawrence was allowed to take a seat by the side of his counsel. He was dressed with great neatness, and appeared to be a remarkably gentlemanlike and handsome young man.

Prior to the commencement of any proceedings, Lawrence rose and addressed the Court to the following effect.—"I am under the protection of my father at home. The throne of Great Britain and the throne of this country of right belong to me. I am superior to this tribunal I ask you to consider whether you are safe in your course of proceedings." Many other things to the like purpose said the prisoner, with great dignity and addaess of manner.

Judge Cranch reminded him that he would be heard through his Counsel, and requested him to take his seat.

Mr. Brent rose to make a single suggestion to the Court. It was evidently impossible to proceed in the case while the prisoner was present, and he hoped he would be permitted to retire.

Judge Morrel saw no reason, he said, for so extraordinary a course. The Court declined the adoption of Mr Brent's suggestion.

The Jurors were called, and severally sworn. When the first man took the book for the purpose of swearing, the Prisoner rose and said—'Swear on that book, but remember that I am King of England and of this country, and will most assuredly punish you."

The Court requested and finally commanded the prisoner to be silent and sit down, to which the prisoner replied "I will not."

It soon became evident that the prisoner was not to be intimidated. His counsel persuaded him to sit down, and the Deputy Marshall stood by him to keep him quiet.

After the jury were empannelled, Mr Key opened the case on the part of the prosecution, stating the facts he expected to prove, and the nature of the offence.—He also laid down certain limitations of the principle that lunatics were exempted from accountability for their acts, such as were settled in the trial of Hatfield for an attempt upon the life of the King of England &c.

The facts alleged by the Attorney for the Government were fully proved.

Mr. Brent the counsel for the defendant, then produced testimony showing that for years past, Richard Lawrence, the prisoner, had been deranged on a particular subject;—fancying himself to be the King of England and of the United States, and that this delusion has effected an entire change in his deportment and habits. He was formerly moral, industrious, frugal, and remarkably modest and amiable. But since the fall of '32 he had become negligent of business, and violent to a dangerous degree, in his conduct. It was proved that he was always sober, both before and since his derangement, and that he had always been retiring, reserved and unsocial. Half a dozen medical men testified, in substance, that they believed that he was insane; and that he was unable to discriminate between right and wrong in a case connected with his morbid delusion: and that if the act of assaulting the President was connected with the subject of his delusion, he was not to be considered as morally accountable for the act.

Mr. Brent submitted the case without argument, which he deemed wholly unnecessary.

Mr. Key submitted the case, on the part of the U. States, without further remark.

The Chief Judge handed to the Jury the case of Hatfield, and instructed them, if they believed the prisoner to be insane, to find their verdict in the words of the Jury in that case.

The Jury retired for about ten minutes, when they returned with the following verdict, being the same with that which was rendered in Hatfield's case, viz: "*not guilty*, according to the indictment,—the prisoner laboring under an insanity at the time of the act."

FOREIGN.

French papers have been received to the 16th of March.

It appeared by accounts from a previous arrival, dated March 12th, that a partial change in the French ministry was expected to be immediately announced; namely that M. de Rigny was to be transferred to the war department, and the distinguished M. de Broglie was to be minister of Foreign Affairs and President of the Council.

France.—The organization of the French Ministry as reported by the last arrival has been officially announced, and in the session of the Chamber of Deputies of the 14th, there was a long explanation of the grounds of the late differences in the Cabinet, and the cause of its dissolution. Those differences arose from the question of the long talked of Amnesty. The Journal des Debats says, "the ministry is formed under the presidency of the Duke de Broglie. France knows M. de Broglie, and knows why, nearly a year ago, he quitted the ministry. The American treaty which he had presented to the chamber was rejected by a majority of eight votes. M. de Broglie applied to himself, with a rigor which was found excessive, and which we have found of good example, the principles of representative government, and not having had the majority, he gave in his resignation. At this time, M. de Broglie, before a new chamber, is about to present the American treaty anew; and this time, if he has not the majority, it will not be he only, it will be the whole ministry which will retire."—*Daily Advertiser.*

Nothing new on the subject of the Indemnity Bill. The subject was still in the hands of a committee. The revolution in the ministry was considered favorable to the American claims, rather than otherwise. There is but one opinion expressed by the passengers or letters by the Charlemagne. It is, that the bill will pass. A letter from Paris says that the Duke de Broglie refused to accept the position in the ministry which he holds, until it had been ascertained beyond all doubt that the American Indemnity bill would pass; and that to satisfy him the opinions of the members of the Chamber were specially inquired after and counted, and the result was, that a majority of from one hundred and twenty to thirty were found in the affirmative. Another letter says, "we know from good authority that the committee will report unanimously in favor of the bill,—probably next week; and unless something new should turn up, it will pass without difficulty.—*N. Y. Jour. Com.*

Emancipation of Slaves in the French Colonies. French Chamber or Peers.—Sitting of February 23. Baron Pasquere, President.

After the reports of some Commissioners had been read, that on a petition from Messrs. D. Valcourt, Jules Delaborde, Lutteroth, and eighteen other inhabitants of Paris, was made by M. Abrial. The object of this petition was to call for the emancipation of the Negroes in the French colonies.

The Duc de Broglie said that it was not his intention to combat the conclusions of the Commission (viz, that whilst it admitted the philanthropic views of the petitioners, it felt it a duty to propose the order of the day;) all he wished, was, to make two or three very short observations to the Chamber. He coincided with the sentiments, principles, and hopes expressed by the reporter of the Commission. He agreed with him, in considering that the question of the abolition of Negro Slavery, was a serious and delicate one; a question which could not be touched upon with too much precaution and tenderness, and upon which, as a general rule, it was better to act than debate. The danger of discussion upon this matter had, however, become much diminished within the last year. While this great event was in the course of accomplishment in the British colonies, a few words more or less pronounced on this side of the Atlantic, were not of a nature to have much effect. In reality the whole of the slaves in the British West India Islands were free. This was a serious subject for the meditation of those nations who still possessed slave colonies. He was willing to allow of silence, upon condition, however, that inaction should not become justified by that silence. A grand problem was to be solved: this could not too soon be set about, and if abstaining from discussion thereupon should bring on perfect inaction, he should consider it a dangerous course. He considered that the example given in the British colonies deserved consideration in another point of view. He was not aware that hitherto any had attempted to justify the principles of slavery; no person had pretended that one man had a right of property in another man; but slavery had always been defended upon the ground that it would be dangerous to pass, all at once, from emancipation to complete liberty; and the mighty catastrophe which occurred in the most flourishing of the former French colonies (St Domingo,) in consequence of such a transition, was invoked in support of the opinion. What was now passing in the British colonies proved, and he returned thanks to God for it with all his soul, that these were very exaggerated apprehensions, and that such a transition was possible, without causing trouble or disorder; and was compatible with the continuance of the most scrupulous respect for persons and property. This example had deprived the indefinite continuance of slavery of its last excuse—its last justification. No doubt the question was still very serious and delicate, and it could not be too maturely deliberated upon by Government which ought to enjoy every kind of liberty during its investigations. In adhering to the conclusions of the Commission, he was very glad to be able to say that discussion on this matter was expedient, merely on the account of the confidence which is placed in Government. If the Government should not take up the question, he should feel it his duty to call the attention of the Chamber thereto again.

England.—In our paper of last week, we gave, from the latest dates, an account of the defeat of the ministry in the House of Commons, in two instances, namely, in the choice of Speaker and in the vote on an amendment of the Address to the King.

In the French papers last received, there are London dates of March 13th, two days later than the previous accounts. We copy the following summary from the Daily Advertiser.

The British Ministry.—Lord John Russell had given notice that he persisted in his intention of bringing forward on the 23d, his motion relative to the Church of Ireland. The object of his motion is to obtain a declaration that the surplus revenue of the established Church of Ireland ought not to be exclusively devoted to objects relating strictly to the doctrines of the Protestant Church. A meeting of the opposition members has been held, at which it was agreed, with entire unanimity, to support this motion. Mr O'Connell, Mr Hume and others declared their readiness to sacrifice their individual opinions to the will of the majority, for the maintenance of harmony. The meeting acquitted Mr Hume of all blame, for the course he had taken.

Mr Shiel made a motion in the House of Commons for information relative to the appointment of the Marquis of Londonderry as embassador to St Petersburg, and for a statement of the expense of the embassy. This motion gave rise to a long discussion and violent censure on the part of the opposition members, on the ground that a man whose opinions are so notoriously favorable to absolutism, is an unfit representative of the well known liberal sentiments of the British nation. Mr Peel defended the appointment as fully justified by the talents, and successful services of the Marquis. Mr Peel declared that he was not disposed to advise his Majesty to annul the nomination.

Nourri Effendi, the new Turkish Ambassador, had arrived at London with a numerous suite.

The following is the amendment to the address to the king, as moved by Lord Morpeth and adopted in the House of Commons by a majority of seven votes. We also subjoin the king's answer relating to the amendment.

"That his Majesty, having directed our consideration to various important matters connected with our domestic policy, his Majesty may rely with entire confidence on our willing co-operation in perfecting all such measures as may be calculated to remove just causes of complaint, and to promote the happiness and concord of his subjects."—Amendment proposed—after the paragraph ending with the words 'to promote the happiness and concord of his subjects,' to insert the words, "To assure his Majesty, that his Majesty's faithful Commons acknowledge, with grateful recollection, that the acts for amending the representation of the people were submitted to Parliament with his Majesty's sanction and carried into law by his Majesty's assent:—That, confidently expecting to derive further advantages from these wise and necessary measures, we trust that his Majesty's councils will be directed in the spirit of well considered and effective reform, and that the liberal and comprehensive policy which restored to the people the right of choosing their representatives, and which provided for the emancipation of all persons held in slavery in his Majesty's colonies and possessions abroad, will with the same enlarged views, place without delay our Municipal Corporations under vigilant popular control, remove all the well founded grievances of the Protestant Dissenters, and correct those abuses of the Church which impair its efficiency in England, disturb the peace of society of Ireland, and lower the character of the establishment in both countries.

To represent to his Majesty, that his Majesty's faithful Commons beg leave submissively to add, that they cannot but lament that the progress of these and other reforms should have been interrupted and endangered, by the unnecessary dissolution of a Parliament earnestly intent upon the vigorous prosecution of measures to which the wishes of the people were most anxiously and justly directed."

ANSWER.

"I learn with regret that you do not concur with me as to the policy of the appeal which I have recently made to the sense of my people.

"I never have exercised, and never will exercise any of the prerogatives which I hold, excepting for the single purpose of promoting the great end for which they are entrusted to me, the public good; and I confidently trust that no measure, conducive to the general interests, will be endangered or interrupted in its progress by the opportunity which I have afforded to my faithful and loyal subjects of expressing their opinions, through the choice of their representatives in Parliament."

England.—Since the news by way of France, English papers have been received to the 18th ult.

The Marquis of Londonderry has resigned his appointment as ambassador to St Petersburgh, in consequence of what transpired in the House of Commons, concerning the appointment.

On the 17th Sir Robert Peel introduced a Marriage bill, allowing dissenters to enter into the bonds of matrimony by a simple acknowledgment (after due notice) before a magistrate, without the intervention of a clergyman.

Austria.—Accounts from Vienna state that the first acts of the new Emperor Ferdinand are generally approved. The old ministers are retained in office, and the ancient functionaries are dispensed from the obligation of taking oaths anew. The Archduke Charles, according to the desire of his brother on his death bed, is to resume the direction of Military Affairs.

Prussia.—The new Minister of the Finances in Prussia, the Count Alvensleben, has devoted himself with zeal to the subject of internal improvements, and particularly to the construction of rail roads. A commission has been sent to Paris, to examine the steam carriages of Messrs Diebz and Asda, with the view of encouraging a similar experiment on the great roads of Prussia.

Munich.—The following incident lately occurred at Munich in Bavaria. A child of two years of age which had been conveyed in its coffin to the burial house, at the moment when it was about to be committed to the grave, was found sitting up in the coffin, gaily amusing itself with the flowers with which the body had been decorated preparatory to interment, without appearing disturbed by the unaccustomed scene by which it was surrounded. On being addressed, the child requested to be carried to its mother.

Madrid, March 5.—The Ministry is on the point of dissolution. M. Martinez de la Rosa, yielding at length, and perhaps too late, to the necessity of taking care of his health, is about to retire, and leave the presidency to the Count de Toreno, who will remain Minister of the Finances. Such at least are the rumors of the day, but which we cannot guarantee. Yesterday the British Ambassador had a private audience of the Queen Regent, and, it is said, their conference turned upon the Ministerial crisis. According to the general report, Gen. Valdes and Figuero will remain as Ministers of War and of the Marine, and the new Ministers are to be M. Arguelles, Secretary for Foreign Affairs; M. Alvarez Guerra is to have the Home office. Don Antonio Cano Manuel or M. Ortigosa that of Grace and Justice. It is believed that Don Francisco, for whom the Queen Regent no longer disguises her antipathy, will very shortly take a journey into Andalusia. Since Gen. Valdez has come into office, our politicians have been occupied in endeavoring to find a means of putting an end to the war. The new War Minister turns all his attention to concentrating troops in Navarre. The regiments that are sent into that quarter will be replaced by the Urban Guards.

Earthquake in Central America.—A letter from Omoa, under date of 7th February, published in the New Orleans Bulletin, gives an account of an extensive earthquake which had occurred there, and of several volcanic eruptions—by which three large towns and several petty villages, with parts of the ports of St Miguel and St Salvador, were wholly submerged. Five of the eruptions had continued for eight days, and scattered rocks, stones and cinders in all directions to the distance of sixty leagues. One of them burst forth within twenty miles of Truxillo, and another occurred near Belize; so great was the darkness that the inhabitants had to grope their way at noon by help of torches; and so great was the terror of the inhabitants, that at Alancho, three hundred of those who had lived in a state of concubinage became married. The country was politically tranquil. An impost of seven per cent ad valorem duty on all goods imported, had been laid on merchant vessels by order of the government; and twenty per cent on all goods imported from Belize.

ADDRESS ON TEMPERANCE.

On Sabbath evening the 19th Mr Christopher Dunkin of Harvard University will deliver an address on Temperance at the *Church* in *Berry* and *Federal Street*. Exercises to commence at quarter past 7.

JOHN G. STEVENS,
Sec'y of the Massachusetts Temperance Society.
April 15th. 1835.

MIDDLESEX BIBLE SOCIETY.

The Annual meeting of the Middlesex County Bible Society will be held at Cambridgeport on Wednesday the 29th inst. The Society will meet at 11 A. M. in the vestry of Rev. Mr Stearns's church. The public services to commence at 2 P. M. Sermon by Rev. Mr Hurlbut of Sudbury.

By order of the Society.

H. B. GOODWIN *Sec'y.*

Concord, April 15th. 1835.

MARRIAGES.

In this city, by Rev Dr Parkman, Mr John Williams to Miss Mary Ann C. Derby.

In Medford, on Monday evening last, by Rev. Mr. Stetson, Rev. George W. Briggs, of Fall River, to Miss Lucretia A. daughter of Abner Bartlett, Esq. of M.

In Milton, Mr David Clapp, Jr. publisher of the "Boston Medical and Surgical Journal," to Miss Mary Elizabeth daughter of Mr Atherton Tucker.

DEATHS.

In this city, 14th inst. Mrs Mary Tileston, widow the late Mr Timothy Tileston, 77.

In Springfield, Mrs Amey, wife of Rev. Orange Scott, 30.

In South Hadley, Canal, Rev. Edward P. Bosworth, of the Methodist denomination, 25.

In Charlestown N. H. on Thursday the 9th inst. Mrs Huldah R. Crosby, wife of the Rev. J. Crosby, 41. In the early death of this amiable woman her family and friends have much to lament for themselves, while still the many excellencies of her character afford plentifully the means of Christian consolation in the belief that to her "to die was gain.

In Franklin N. Y. Mrs Palmer, a native of Hebron, Conn. and mother of the present Governor of Vermont, 94.

IN PRESS,

THE Child's Duties and Devotions, by Jonathan Farr, and will be published in a few weeks by JAMES MUNROE & Co. Boston Bookstore, 134 Washington street.

PREFACE.

In the following pages I have endeavored to speak to children plainly, affectionately and earnestly. It has been my object to instruct their minds, to interest their feelings and impress their hearts; to make them acquainted with their condition, their obligations and duties; and to inspire them with virtuous and pious sentiments.

I have taken it for granted that children between six and twelve years old are rational and accountable beings; and that they need the influences of our holy religion. They have many temptations to resist, and many trials to endure, and they have many moral and spiritual wants, which nothing but the Gospel can supply.

That this little volume may aid the cause of early piety is the prayer of the author.

Harvard, April 4, 1835. apr 18

ACADEMICAL CLASS BOOKS.

RUSSELL, ODIORNE & CO., School Book publishers, No. 121 Washington street, late stand of Lilly, Wait & Co., are extensively engaged in the publication and sale of Academical Class Books, and School Books generally; and keep on hand large quantities of the most approved kinds now in use in New England—among which are

READING. Emerson's First, Second and Third Class Readers. The selections in these books were made by Mr Emerson of Boston, and Mr Frost of Philadelphia. Independently of the excellent character of the selections, the books are printed in the the most beautiful and attractive manner. They are daily coming into extensive use in New England and the Middle States, and have just been adopted in the preparatory school of the University of Pennsylvania, and in all the public schools in Philadelphia.

ARITHMETIC. Emerson's First, Second and Third Parts of the North American Arithmetic, recently adopted in the public schools in Boston instead of Colburn's First Lessons and Sequel, and now too extensively known and used in all parts of the United States to require comment.

GEOGRAPHY. Blake's new Universal School Geography, printed in imperial octavo, so as to admit of the maps being bound up with the text.

HISTORY. Worcester's Epitome of History and Charts, also his large work, with the Charts bound up in the book.

ASTRONOMY. Wilkins's and Wilbur's Astronomy.

DRAWING. Fowle's Introduction to Linear Drawing; Varley's Treatise on Perspective.

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THIS day published by JAMES MUNROE & Co.

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ADVERTISEMENT.

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Boston April 1, 1835. ap 18

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JAMES MUNROE & Co. will publish next week *Home* by the author of *Redwood, Hope Leslie, &c.* being No. 3 of Scenes and Characters illustrating Christian Truth. Edited by the Rev. Henry Ware, Jr.

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THE JUVENILE MISCELLANY for April.

CONTENTS.

Agriculture—Couches—The Lost Child's Evening Prayer.—Questions about Common Things.—Conversation.—Delia's Wish.—Nurse Tuft's Cottage.—The Young Traveller.—Sir Jeffrey Hudson. Sabbath Worship.—Cold and Heat.—Table for Fault Finders.—Cards.—Les Maxemes.—The Man and his Coat.—The Editor's Table.

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SERMONS by Nathan Parker, D. D. late Pastor of the South Church and Parish, Portsmouth N. H. Published by a committee of the Parish with a Memoir of the Author by Henry Ware Jr. Just received by JAMES MUNROE & CO. Boston Bookstore. 134 Washington Street. april 11

THE ATONEMENT.

A Discourse delivered at the ordination of Rev. Amos D. Wheeler, over the First Church and Parish at Standish, Maine, Jan. 14th, 1835, by Andrew P. Peabody. Pastor of the South Church and Society, Portsmouth, N. H. published by request.—This day received by JAMES MUNROE & Co. Boston Bookstore, No. 134 Washington street. ap 11.

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Additi sunt nuper duo Indices, ante ab A. Marlorato collecti: quorum prior res præcipuas, posterior in ea expositos copiosissime sacræ scripturæ locos contiuet.

Genevæ, Franciscus Perrinus. M. D. LXVIII.

Mosis Libri V, cum Iohannis Caluini Commentariis. Genesis seorsum: reliqui quatuor in formam harmoniæ digesti.

Præter indices duos alphabeticos rerum quarundam in hisce Iohannis Calvini Commentariis notabilium, calci huius voluminis adiectos, vnum in Genesin, alterum in reliquos quatuor libros in forma harmoniæ dispositos: habes & tertium, qui, singulorum capitum quilibet versus (varie alioqui, prout operis ratio postulauit, dispersi) quota pagina inueniri possint, protinus indicabit.

Genevæ, Anno M. D. LXIII. Excvd. Henr. Stephanvs.

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ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

ODE TO SICKNESS.

"For all I bless thee."

O thou Almighty One, whose great designs
None can by searching to perfection find!
Whose care unbounded, and whose love diffused,
Within their compass gather all mankind!

Who, now, dost send thine angels with bright hours,
To shed heart sun-light on thy children's ways;
Now, with an equal love, that light withdraws,
And by a needed rigor, joy delays.

Who shall dare murmur when thy light departs?
Thy light departs not when thou art obeyed:
Thou art long-suffering,—mercy guides thy wrath;
Since justice holds the balance,—dread is stayed.

By thee are sorrow's clouds commissioned sent,
To shed restoring showers upon the heart;
By thee the blessed sun of peace is given,
At whose bright rising, grief and gloom depart.

Lord! for all times, or bright or dark, I give,
With a ruled spirit, humble thanks and true;
And, suppliant, ask that guidance from above
Which action shall control,—the will subdue.

Thou, Lord Supreme! disposer of my lot,
As through earth's devious paths I tread with fear;
Grant me but this,—'t is all,—oh, all I ask,—
Forgiveness, that I thee no more revere.

For all I bless!—for life with reason crowned;
For all I bless!—for friends of heart sincere;
For all I bless!—for pleasure's tranquil hour;
For all I bless!—"but most for the severe"!

Sunday, March 22. X.

BIOGRAPHICAL.

DR PARKER.

Extract from a Memoir of Nathan Parker D. D., by Professor Henry Ware Jr.

PERSONAL CHARACTER.

It would be easy here to use the language of indiscriminate eulogy, and pass off some general outline of a Christian man for a description of the man before us. But if I rightly apprehend it, his character had some marked features and it is by these, that he will be most faithfully represented and his life most truly explained. And I am inclined to think that the pervading characteristic, that which appeared always prominent and gave complexion to the whole, was what may be called *truthfulness*.—He was a *true* man. In thought, heart, purpose, word, act, deportment, directly and indirectly, all was true. Nothing was designed, nothing done or said, for appearance' sake, or through mere expediency. He exhibited himself so undisguisedly, with such straight-forwardness, that an observer would spontaneously say, that is a man to be confided in. This it was, in connexion with his clear sighted good sense, which caused him to be trusted in the manner already alluded to. This led him to that open plainness of speech, amounting sometimes to bluntness, which has been spoken of. I cannot help suspecting, also, that from this originated that oddity or quaintness of expression which so much characterised his familiar conversation. Might it not have been at first employed as a cover to bold and unpalatable truths? Half sarcastic and half humorous, stingingly severe yet jocose in expression, he was able to say inoffensively whatever he pleased,—his manner acted instead of a formal apology for plain dealing. But whether he designed it or not, or whether this peculiarity were the mere result of a sportive habit of mind, it certainly had the effect which I ascribe to it. Those who most keenly felt the censure could feel no resentment; for there was evidently not only no ill will, but the greatest kindness and good humor in him who spoke it. "Every one who came within the sphere of his influence," a friend has truly said, "felt perfect confidence in his sincerity, which would not alow him to flatter his weakness, or palliate his faults; and yet his kindness and benevolence were so apparent, that they knew his judgments would be lenient as well as just. I think there was in him a rare union of stern integrity, uncompromising detestation and scorn of all that was false and wrong, united with perfect kindness and the most tender sympathy with the imperfections of human nature."

His influence over men was therefore that of character. He did not strive for influence. He did not aim at power. It came to him. It belonged to him, as it does to every man of single-mindedness and trust-worthiness. Men saw that he was what he appeared to be, and that his objects were what he professed; that he was not considering what would be expedient,—he had a contempt for those who belittle great intentions by asking whether it be *expedient* to labor for them; he considered only right and duty. Therefore they felt that he was to be trusted.

There was another trait in his character which gave him influenee. His friends remarked in him an uncommon knowledge of human nature, an intuitive perception of character, a singular and almost prophetic sagacity by which he penetrated men's bosoms and discerned foibles or dispositions of which they were themselves scarcely aware. He evidently made man and human character his study; and having, as one expresses it, "a strong faith in the moral power and results of principles," he was accustomed to reason from the act to the motive and from appearances to the reality, so as oftentimes to startle those with whom he conversed by unveiling them unawares to themselves. This talent of observation extended to men's affairs as well as characters. It used to be a matter of wonder to his friends how he should, without officious inquisitiveness or habits of worldly gossip, be yet so sagacious and familiar in secular concerns. An upright trust-worthy man, possessing such penetration into men and things, could not fail to possess influence. Then it is to be added, that he was accustomed to express himself on all subjects with perfect frankness and directness. If he must speak of sin, especially of the mean and base sins, he would use no palliating or softening expressions, nor take pains to hide the expression of indignation and contempt which burned upon his countenance. "A lie he would call a lie, and as such he would treat it, in all its forms and disguises; and if anything human would make the heart of the deceiver quail, it was such a look as I have sometimes seen dart from his usually mild and benevolent face." Finesse, management, manœuvring, cunning, in the conduct of any affairs, met his heartiest detestation. Of other sins he would speak with compassion, because, he said, he could conceive them to be occasioned by unexpected temptation, sudden passion, power of circumstances, faults of education; but this could have no palliation,—it was a deliberate plotting to do wrong and to do it by deception.

Another leading characteristic was his disinterestedness. "He was the most disinterested person I ever knew," said one who knew him intimately for many years. "His time, his studies, his labors, his money, even his personal sufferings, seemed to be considered by him only as they might benefit others." His disregard to selfish considerations was apparent in his whole demeanor and course of life. It was seen in his giving time and thought to others, at seasons when disease and suffering might have excused him for thinking only of himself. As a preacher it showed itself in his shrinking from commendation; he dreaded lest he might perchance be brought to mingle a regard to his own reputation with the feelings which he carried into the pulpit; and as a pastor and friend it showed itself in his habitual attention to the welfare of others. He could not even perceive it to be right to make savings from his little means as a provision for a future day. When entreated to be less generous to others and spare something for himself, he replied, that he had not been convinced that he should do more good by that means than by spending now. In the same spirit was his saying, formerly quoted,—My parish first, then my family. It was a pleasure to him sometimes to invite to his table some of the humble and poor, and share their gratification. I will not ask, he would say, those whom Mr A. or Mr B. might invite; they do not need my dinner; I will have those whom nobody invites. He pleased himself with getting out for these humble guests some choice wine which had been given him, and when reminded that they would not know the difference between that and what was inferior, he replied, but I do.

During the night of the great fire in 1814, and in the midst of the consternation of that awful season, as he was walking with a friend, they met a lady retreating from the conflagration of her home. His friend immediately offered her an asylum. No, no, said he; she has friends, let her go to them; reserve your room for those who have none.

One remarkable cold Sunday, when the snow was driving violently before the wind and few persons were able to reach the church, he laid aside the usual formal discourse and taking up the words "Who can stand before his cold?" addressed to his hearers some striking extemporaneous remarks suggested by the season; which he closed with recommending, that, instead of coming to church in the afternoon, they should serve their great Benefactor by visiting and helping the suffering poor. He himself set the example by going out in the face of the storm, to visit a poor solitary woman at a distance from town.

At another time, having passed a restless night, when he could ill sleep for thinking of those whom he knew to be suffering from the severity of the season, he rose at an early hour to go and take care for them. Returning late, he observed with an air of great contentment, that such and such persons had got good fires, and such good breakfasts; and now, said he, we will have ours.

Anecdotes like these might be multiplied. They indicate the spirit of his life,—a habit of disinterested thoughtfulness for others.

These qualities of integrity and disinterestedness, as they have been described, received steadfastness, consistency and strength from the more peculiarly religious graces of faith and piety, which in him were always living and operating.

MISCELLANEOUS.

[From the New Bedford Mercury.]

RIGHT WHALING.

Extract from a communication in that paper upon the subject of whaling, by "a foremast hand."

From personal observation, I am induced to believe that the whale is very quick of sight. I am well aware that there are many who differ in opinion from myself, and pronounce him to be extremely dull of vision. If such be the fact, I would inquire, why is it that in a calm day it is so difficult to approach near him? Why is it, that on such a day, so soon as the boat is lowered, though the whale be half a mile distant from it, he instantly disappears? His ear bears the same relative position with regard to the extreme point of the head, as the eye. Its external aperture is so small as to be scarcely perceptible to the naked eye, and will hardly admit a large knitting needle. —It appears to be capable of considerable dilatation in the interior part of the tube, which tube runs in a right line from the skin through blubber, until it expands itself upon the bones of the head. This auditory tube, as it may be termed, is composed of a thin membrane, which is perfectly black, and about the size of a capillary tube. That it should be quick of hearing, appears to me to be a physical impossibility. However, whether its sense of hearing be keen or dull, I shall leave for conjecture to decide. It is very true that they oftentimes exhibit great stupidity in suffering themselves to be captured, while on other occasions it requires all the skill and sagacity of the most experienced whaleman to outwit them.

With these whales the only means of defence is their tails, or, according to the nomenclature of whalemen, their flukes. These are broad and deep and of great muscular strength. When they strike down upon a boat they break it in pieces in an instant, with as much ease, apparently, as a man crushes an egg-shell with his foot. I have seen them toss a boat, with all its crew, into the air as a boy would a ball. —They have been known to sweep away a ship's stem as a smart girl brushes a fly from a pane of glass, breaking its bolts of iron, as you or I would pipe stems. The reader will naturally conclude, and rightly too, that the capturing of these whales is attended with no little danger. At least were he to witness from a ship's deck one of them in his dying agonies he would be glad that he was out of harm's way.

The food of this whale is of various kinds, according to the meridian in which he swims. At the Falkland Islands and the Brazil Banks, Nature has served him up an almost exhaustless store of shrimps, or to borrow the language of the celebrated William Dampier, shoals of small lobsters, which color the sea red in spots for a mile round. They are only of the size of the tip of a man's little finger, yet perfect in shape and naturally of the color that other lobsters assume after they are boiled." Off the East Cape it is a little animal of a globular form, resembling in appearance a drop of jelly with a small stain of blood, the size of a pin's head, in its centre. It sometimes consits of a very small fish, whose size compared with that of the animal that devours it is like that of the flea in contrast with the Elephant. And yet so admirably adapted for the seizure and devouring of these animals are his organs of mastication, that he probably fattens more rapidly than any other animal on the land or in the sea.

The whale is captured in the following manner. A man, stationed aloft to watch for their appearance on the surface of the water when they rise to take breath, which they generally do once in 15 or 20 minutes, gives notice to those below, by singing out, "There she blows!" at the sound of which you behold all hands rushing upon deck with eager eyes and bounding hearts, to stand by the boats, which, should the whale be slow, are speedily lowered. Should the whale not be on a bright look-out, he soon feels the harpoon in his sides. And now look out for flukes, for in the agony of his pain, in his writhings and contortion, being perhaps at the same time actuated by a sense of revenge, he gives a tremendously powerful sweep with his tail, which is certain destruction to the boat and crew should they be so careless or unfortunate as to come within its reach. The harpoon is so constructed as not to be easily drawn from the whale, having barbs of considerable length. This instrument, which is made of the softest of iron, so that it may not easily break, has a pole set into its socket, to which is attached the line, which, when the iron is fastened to the whale, is turned round the loggerhead. The object of this line is to prevent the whale from escaping from the boat, when in the act of sounding or of running, from which he would soon clear himself, were he not compelled to drag it after him. By hauling the boat by means of this line close along the side of the whale, the man in the head of the boat is enabled to throw his lance into his life; which effected, the work of death is speedily accomplished. When his life is reached, the whale usually spouts blood in quantities of from three to five gallons at a breath, for the space of 20 or 30 minutes, which so weakens him, that he soon slackens his speed and abates the fury of his writhings, till at length he gives his last tremendous struggle, and then the noble animal, the 'lord of the boundless sea and watery world,' lies motionless in death on the bosom of those waters, where but a few moments before he rushed in all the pride of conscious freedom. This part of the business is attended with considerable danger, not only from the convulsive strugglings of the unwieldy creature in his dying agonies, but in consequence of the line running foul and thus upsetting the boat, or winding itself around him who has the management of it. It is no very uncommon thing to hear of a person being carried down in this manner, of whom no more is seen. Some have, however, by a wonderful presence of mind, been providentially preserved by cutting the line though the whale was the while carrying him through the water with the swiftness of an arrow.

There is something peculiarly interesting in a whale chase, on a clear, calm day. The same enthusiasm which fired the inhabitants at the Olympic games, glows in the bosom of daring and adventurous whalemen. At the sight of the huge leviathan, he feels the same ardor of spirit, the same thirst for victory, as the hunter of the lordly lion, when he chases that "king of beasts" through the vast forest, or across the burning desert. And here, too, you behold as strong a spirit of emulation as ever spurred on the hero of a hundred battles to the bloody field. The boats, which are usually four, start from the ship at the same instant: and now you behold the strong and skilful oarsmen bend to their oars, vieing with each other for the first chance at the whale. Do you not behold yon boat shooting through the waters like a living thing of the ocean? and do you not see the iron, thrown by the skilful and unerring arm, sticking in the sides of the struggling monster? The prize is his.

Then shouts are sent up from the boat which are answered by as many from the ship. The blood flows freely, reddening the ocean for hundreds of feet on every hand. The whale breaches madly from billow to billow, lashing the ocean into foam with his flukes, and dragging the boat through the waters more swiftly than ever flew the wheels of young Jehu's chariot or the best of Gilpin's stud of running memory. But the instrument of death as suddenly reached his heart—his race is ended. He is now taken along the ship's side for the purpose of flaying. This is by far the most disagreable of the business, but as it is equally profitable with any other it should not be passed by unnoticed. The whale is made fast to the ship by means of a hawser attached to his flukes, hence it is denominated a fluke rope. The cutting-gear is now got in readiness, cutting-falls are rove, hooks and togles, spades and boarding knives are all in their proper places. A chain is now made fast around one of the fins, to which a cutting tackle is hooked; and the whale being thrown partially out of the water by a windlass, we proceed to take off with another tackle the lips, head, throat, tongue and after them the blubber, which may be said to resemble pork with the difference of its being thicker by 10 or 12 inches and of a much coarser texture. As fast as the blubber is cut it is put down the main-hatches into the blubber room, when it is cut into *horse-pieces* of about 18 inches in length by 12 in breath. It is now thrown upon deck to be minced for trying. When minced it is put into large cauldrons or pots containing from three to four barrels, under which a brisk fire is kept, until it is tried.

The scraps furnish fuel for the fire, and in moderate weather are sufficient for the purpose of *trying* without additional fuel. Their ashes makes an excellent lye for washing the oil from whalesmen's clothes, and is, for this purpose, far preferable to soap. The oil, when sufficiently tried is put into casks upon deck, from which when cold, it is run into others, in the hold by means of a hose.

The usual quantity of oil obtained from a whale on the East Cape is about 65 barrels. Some of them, however, yield a hundred. At the Brazil Banks, and the Falkland Islands, they are somewhat larger and much fatter, and upon an average produce 80 barrels. They sometimes make an hundred and fifty.

This species of the whale is seldom seen in shoals, except at the time of migration, when hundreds of them may be seen together *blowing and breaching* and tossing their flukes making the ocean white with foam for miles around, presenting to the beholder a lively and interesting spectacle. At other times they are found singly or in pairs.

It is a rare ill that hath not something to sweeten it, either in sense, or in hope.

TURKISH CEMETERIES.

The Turks carry their contempt of the Christian even beyond the grave. The funeral cypress, so singularly beautiful in its native east, is permitted to throw its dark shadows only upon turbaned tombstones. The Armenian *rayah*, the oppressed Greek, and the more hated Jew, slumber in their unprotected graves on the open heath. It almost reconciles one to the haughtiness and cruelty of the Turkish character, however, to stand on one of the "seven hills" of Stamboul, and look around upon their own beautiful cemeteries. On sloping hill-side, in every rural nook, in the court of the splendid mosque, stands a dark *nekropolis* a small city of the dead, shaded so thickly by the close growing cypresses, that the light of heaven penetrates but dimly. You can have no conception of the beauty it adds to the landscape. And then from the bosom of each, a slender minaret shoots into the sky, as if pointing out the flight of the departed spirit, and if you enter within its religious darkness, you find a taste and elegance unknown in more civilized countries, the humblest headstone lettered with gold, and the more costly sculptured into forms the most sumptuous, and fenced and planted with flowers never neglected.

In the east, the grave-yard is not, as with us, a place abandoned to its dead. Occupying a spot of chosen loveliness, it is resorted to by women and children, and on holidays by men, whose indolent natures find happiness enough in sitting on the green bank around the resting places of their relatives and friends. Here, while their children are playing around them, they smoke in motionless silence, watching the gay Bosphorus, or the busier curve of the Golden Horn, one of which is visible from every cemetery in the Stamboul. Occasionally you see large parties of twenty or thirty, sitting together, their slight feast of sweetmeats and sherbet spread in some grassy nook, and the surrounding headstones serving as leaning places for the women, or bounds for the infant gambols of the gaily dressed little mussulmans.

Whatever else we may deny the Turk, we must allow him to possess a genuine love for rural beauty. The cemeteries we have described, the choice of his dwelling on the Bosphorus, and his habit of resorting, whenever he has leisure, to some lovely scene, to sit the livelong day in the sunshine—are proof enough. And then all over the hills, both in Anatolia and Roumelia, whenever there is a fine view or a greener spot than elsewhere—you find the small *sairgah*, the grassy platform on which he spreads his carpet, and you may look in vain for a spot better selected for his purpose.

SWEARING.

It is not easy to perceive what pleasure can arise from the empty sound of senseless interjections; or what superior entertainment can spring from the profane sound of God, devil, damn, curse, than from the sound of wax, wafers, pen, ink, or any number of words of the same syllables. It is not easy to perceive what profits are annexed to it. Whatever fortune may be made by perjury, I believe there never was a man made a fortune by common swearing. It often happens that men pay for their swearing, but it seldom happens that they are paid for it. It is not easy to perceive what honor or credit is connected with it. Does a man receive promotion because he is a notable blusterer?—Or is any man advanced to dignity because he is expert at profane swearing? Never! Low must be the character which such impertinence would not degrade. Inexcusable, therefore, must be the practice which has neither reason nor passion to support it. The drunkard has his cups; the satyrist his revenge; the ambitious man his preferments; the miser his gold; but the common swearer has nothing, he is a fool at large; sells his soul for nought, and drudges in the service of the devil gratis. Swearing is void of all plea; it is not the native offspring of the soul, nor interwoven with the texture of the body, nor any how allied to our frame; for, as a great man (Tillotson) expresses it—"though some men pour out oaths as if they were natural, yet no man was ever born of a swearing constitution." But it is a custom, a low and paltry custom, picked up by low and paltry spirits, who have no sense of honor, no regard to decency, but are forced to substitute some rhapsody of nonsense to supply the vacancy of good sense; hence, the silliness of the practice can only be equalled by the silliness of those who adopt it.

Divining Rods.—It is said that a piece of gold, silver, or any other metal, suspended to the end of a very slender switch, when carried over a mine of the same metal, will be so attracted as to bend the end of the stick. The writer tried a curious experiment with a pair of scales. He put a shilling peice of silver in one scale, and made the beam perfectly level by weights in the other; a block of silver six inches square and two inches thick, was then introduced under the scale that had the shilling; that end of the beam dropped a quarter of an inch, and stood there until the block was removed and then immediately returned to a level; this was repeated several times with the same effect. —*Hampshire Gazette.*

India Rubber Table Cloths. The application of India Rubber to the surface of cloth, bids fair to put a veto upon the manufacture of oil cloths, by introducing an article far more durable, more elegant, and less expensive. We have examined several specimens of the India Rubber Table Covering, manufactured at Lebanon, New Hampshire, and for sale in this village by the agent of the manufacturers; they are more beautiful than any oil cloths we have ever seen, perfectly impervious to water, and as soft and pliable as the finest velvet.—*Syracuse Constitut.*

A French Reformer.—One of the laborers elected to be deputy in the precinct under the administration of M. de Casign, had the appearance of a man who could make no great pretensions to wit. "Well," said M. Casign to this man, after having placed him at table by his side, "what do you promise to ask of the states general?" "The suppression of *Pigeons*, of *Rabbits* and of *Monks*." "Why, truly, that is a strange mode of classing them." "Nay, my lord, it is very clear. The first devours us in the *seed*, the second in the *blade*, and the third in the *sheaf*."—*Baron de Grimm.*

THIS DAY PUBLISHED.

SCENES and Characters illustrating Christian Truth. No. 2.—The Skeptic, by the author of the "Well spent Hour," "Words of Truth," &c.

On the 20th of April, will be published—No. 3.—Home, by the author of "Redwood," "Hope Leslie," &c. Boston Bookstore, JAMES MUNROE CO. No. 134 Washington street. march 21.

SCARCE BOOKS.

JAMES MUNROE & CO. Boston Bookstore, No 134, Washington street, have just received single copies of the following valuable works, which they will sell at reduced prices:

Piper's Practical Discourses, (Unitarian) London 1833.
Jeremy Taylor's Sermons, 3 vols. London
James Foster's Sermons, 4 vols. London
Bishop Horseley's Sermons, 4 vols. London
Bishop Porteus's Sermons, 2 vols. London
Ogden's Sermons, London
Belsham's Review of Wilberforce, London
Belsham's Summary of the Evidences of Christianity, London
Belsham's Vindication of Dr Priestly, London
Belsham's Discourses, Doctrinal and Practical, 2vols.
Priestley's Discourses
Jortin's Tracts, 2 vols.
Disney's Sermons, 2 vols.
Priestley's Tracts in Controversy with Horseley
Price's Sermons
Stebbing's Sermons, 2 vols.
Christie on the Divine Unity
Cardale's Defence of Humanitarianism
Sherman's One God in One Person
Cellerier's Discourses on the Old and New Testament, 2 vols. in French
Middleton's Memoirs of the Reformers, British and Foreign, 3 vols. 18mo. London

VALUABLE THEOLOGICAL WORKS,

FOR sale by JAMES MUNROE & CO., No. 134 Washington street, Boston, and Booksellers to the University, Cambridge.

Wetstein Novum Testamentum, 2 tom. folio
Watson's Tracts, 6 vols. 8vo
Beausobre & L'Enfant, Nouv. Testament, 2 tom. 4to
Bowyer's Critical Conjectures, 1 vol. 4to
Kuinoel, Commentarius in Epist. ad Hebræos
Eichhorn's Einleitung in Neue Testament, 3 Bande 8vo
Griesbachii Symbolæ Criticæ, 2 tom. 12mo
Herder's Werke, 60 Bande 18mo
Rees's Sermons, 4 vols. 8vo
Anecdotes of Bp. Watson, 2 vols 8vo
Belsham on the Epistles, 4 vols 4vo
Graves on the Pentateuch, 1 vol. 8vo
Belsham's Memoirs of Lindsey, 1 vol 8vo
Le Courayer, de la Divinite de Jesus Christ, 1 tom. 8vo
Priestley's Memoirs, by himself; with a Continuation, by his Son. 2 vols. 8vo
Gillies's New Testament, 2 vols. 8vo
Price's Sermons, 1 vol. 8vo
Priestley's History of Early Opinions, 4 vols. 8vo
Porteus's Life of Secker, 1 vol. 8vo
Norton's General Repository and Review, 4 vols 8vo
Christian Disciple, and Examiner, complete
Unitarian Miscellany, 6 vols. 12mo
Milton on the Trinity, 1 vol. 12mo
Farmer on Demoniacs, 1 vol. 12mo
——— on Christ's Temptation, 1 vol. 12mo
——— on Miracles, 1 vol. 12mo
Sparks's Tracts, 6 vols. 12mo
Hartley on Man, 3 vols. 8vo
Hannah Adams's Dictionary of Religions, 1 vol. 8vo
Marsh's Lectures, 1 vol. 8vo
Price's Dissertations, 1 vol. 8vo
Buckminster's Sermons, 1 vol. 8vo
Thacher's do. 1 vol. 8vo jan 24

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical
Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen
Spurzheim's Work on Insanity, 1 vol. 8vo.
Spurzheim's Work on Education, 1 vol 12mo.
Spurzheim's Philosophical Catechism of the Natural Laws of Man, 1 vol. 18mo.
Spurzheim's Examination of the Objections made in Britain against the Doctrines of Gall and Spurzheim, 1 vol. 12mo.
Spurzheim's Outlines of Phrenology; being also a manual of reference for the marked bust, 1 vol. 18mo.
Spurzheim's Anatomy of the Brain, with a general view of the Nervous System; with an Appendix, and 18 plates.
Combe's System of Phrenology, 1 vol. 8vo, with plates.
Combe's Element's of Phrenology, 1 vol. 12mo.
Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.
Also, just publised, for sale as above,
Combe's Lectures on Popular Education, 1 vol. 12mo.
Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol of all plea; it is not the native offspring of the 12mo.
A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.
sept 13

JAMES MUNROE & CO., 134 Washington street, Boston, and Booksellers to the University, Cambridge, are publishers of the following valuable Religious and Theological Books.

Bishop Butler's Works, 2 vols 12mo
Bowring's Matins and Vespers, 18mo
Childhood of Jesus, 18mo
Cummings's New Testament, 12mo
——— Questions on the Gospels, 12mo
Dodsley's Economy of Human Life, 18mo
Grotius de Veritate Christianæ Religionis, 12mo.
Harris's Textuary, 8vo
Hildreth's Lives of the Apostles, 18mo
Jenks's Reply to Beecher, 18mo
Locke's Paraphrase and Notes on the Epistles, 8vo.
Norton's statement of Reasons, 12mo
Noyes's Job, 8vo
Paley's Complete Works, 6 vols 8vo
——— Natural Theology, with Paxton's Illustrations, 8vo
Robert Robinson's sermons, 12mo
Selections from the Scriptures, 12mo
Sunday Library, edited by H. Ware jr
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Vol. 2, Farrar's Life of Howard
Vol. 3, Bulfinch's Holy Land
Vol. 4, *In preparation for the press*
Tucker's Light of Nature, 4 vols 8vo
Ware on the Formation of the Christian Character
Ware's Discourses on the Offices of Christ, 12mo
Ware's selections from Priestley, 12mo
Watson's Apology, 18mo
Watts's Catechism, 18mo
Whitman's Letters to Universalists, 12mo
——— Letters to Unbelievers—*In press*
Worcester on the Atonement, 12mo
——— Last Thoughts, 12mo
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Hartley's Prayers, 18mo

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UNITARIAN ADVOCATE.

THIS Work in 10 vols. 12mo contains a valuable collection of well written articles in explanation and defence of the views of Christianity as entertained by Unitarians. It will be sold at 134 Washington St. neatly half-bound in morocco, at $7.50. Aug. 30.

MACKNIGHT AND CAMPBELL.

For Sale at this office, 1 Set Macknight on the Epistles 6 Volumes. 1 Do. Campbell on 4 Gospels. 4 Volumes.

WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30

PRINTING PRESSES, PRINTING INK, & PRINTING MATERIALS OF ALL KINDS.

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FOR sale at this Office, a first rate Washington Press, Medium size.

NORTH AMERICAN REVIEW.

THIS Day Published by CHARLES BOWEN, the NORTH AMERICAN REVIEW, No. 87, for April.

CONTENTS

I. Politics of Europe. Words of a Believer. Translated from the French of F. de la Mennais.—II. Coleridge. The Friend: a Series of Essays to aid in the formation of fixed principles in Politics, Morals and Religion: with Literary Amusements interspersed. By S. T Coleridge, Esq.—III. The Mineral Springs of Nassau. Bubbles from the Brunnens of Nassau. By an Old Man.—IV. Life of G. D. Boardman. Memoir of George Dana Boardman, late Missionary to Burmah.—V. National Gallery. The National Portrait Gallery of distinguished Americans, conducted by James Herring, New York, and James B. Longacre, Philadelphia.—VI. Italy. Italy: with Sketches of Spain and Portugal. By the Author of Vathek.—VII. The last days of Pompeii. The last days of Pompeii. By E. L. Bulwer.—VIII. Immigration. Remarks on the United States of America, with regard to the actual State of Europe. By Henry Duhring.—IX. Burckhardt's Travels in Africa. I. Travels in Nubia, by the late John Lewis Burckhardt, published by the Association for promoting the discovery of the interior parts of Africa. 2. Reisen in Nubien, Kordofan und den petraischen Arabien. Von Dr Edward Ruppell. Travels in Nubia, Kordofan and Arabia Petræa. By Dr Edward Ruppell.—X. Popular Education. apr 4

SEPHORA; a Hebrew Tale, descriptive of the Country of Palestine, and of the Manners and Customs of the Ancient Israelites. Abridged and corrected from the London edition, By Rev. Thaddeus Mason Harris, D. D.

Just published and for sale, by RUSSELL, ODIORNE & Co. 121 Washington street. jan 17

SIX MONTHS IN A CONVENT.

RUSSELL ODIORNE & Co., have in press, and will publish in a few days, a new work, with the above title, being the Narrative of Miss Rebecca Theresa Reed, who was under the influence of the Roman Catholics about two years, and an inmate of the Convent on Mount Benedict, Charlestown, nearly six months, in 1831-2.

The book furnishes a concise history of the rules and regulations, the employments and ceremonies of the Ursuline order: and as it is the first account ever given in this country of a similar institution, the writer has confined herself strictly to a narration of facts that transpired under her own eye, and that were noted down soon after her escape.

It will make a volume of 200 pages, 18mo finished and bound in the neatest manner.

Boston, March 3, 1835.

☞Editors of newspapers in any part of the United States, who copy this advertisement, and send a copy containing it to the American Traveller Office, Boston, will have a copy of the work sent to their order, by R. O. & CO.

REGISTER FOR 1835.

JAMES LORING, 132 Washington street, has just published the Massachusetts Register, for 1835, containing the names of the new Legislature, new City Officers, Justices, Lawyers, Ministers and Doctors throughout the State; with the Cashiers of the Banks in Maine, Vermont and New Hampshire, and the names of the Banks in Connecticut and Rhode Island. Also, a complete list of the Post Masters, Militia Officers, Colleges, Education, Missionary, Bible, Tract, Sabbath School, Medical, Literary, Marine, Temperance and Charitable Societies, Banks and Insurance Companies, National Army and Navy Departments, Names of Consuls, &c. and much other useful information.

Just published, as above, STORIES OF GEN. WARREN, in Relation to the Fifth of March Massacre and the Battle of Bunker Hill. To which is added Gen. Warren's Oration on the Fifth of March Massacre.—By a Lady of Boston. feb 28

DABNEY'S ANNOTATIONS.

JUST received Dabney's Annotations on the New Testament, different bindings at reduced prices by JAMES MUNROE & Co. Boston Bookstore No. 134 Washington st. Feb 21

JUST Published by E. R. BROADERS, at the Periodical Depot, 127 Washington street, (up stairs).

No. 10 Republication of the Foreign Reviews, being the Westminster Review No 43, for January. Contents:

Art. 1—John Hopkins on Political Economy. 2nd—Miss Aiken's Court of Charles I. 3d—Toryism in Rome, No 1—Destruction of Universal Suffrage. 4th—Votes of Members of the Reformed House. 5th—Enharmonic Organ. 6th—Irish Laborers. 7th—Practice of the Criminal Law of Scotland. 8th—Effect of Endowments. 9th—Free Labor of Porto Rico. 10th—Germany. 11th—New House of Commons. 12th—Process of Obtaining Patents. 13th—Central Criminal Court. 14th—Algerine Commission. 15th—Coutre-Enquaete, Par l'Homme Aux Quarante Ecus. 16th—Present Posture of affairs; Additions to the Article on the Euharmonic Organs; List of Books. 3tis m21

LIBERAL PREACHER FOR MARCH.

JUST published, at 134 Washington St. The Liberal Preacher for March, 1835, containing a Sermon by Rev. E. B. Hall of Providence R. I.—"Old Age."

Also, Liberal Preacher of April, containing a Sermon by Rev. A. Lamson of Dedham, Mass.—"The Religious Man, and the Man of the World."

April 4.

NEW ENCLAND AND HER INSTITUTIONS, by one of her Sons, this day published by JOHN ALLEN & CO. april 4.

THE Springfield Collection of Hymns for Social Worship, by Wm B. O. Peabody—just published by S. BOWLES, Springfield, and L. C. BOWLES 147 Washington st. Boston.

Copies of the work for examination will be furnished on application to either of the publishers. m 21.

PALFREY'S SERMONS.

Reduced from $2,25 *to* $1,62 1-2.

JAMES MUNROE & Co. have purchased the remainder of the edition of Palfrey's "Sermons on Duties belonging to some of the conditions and relations of Private Life," which they are enabled to offer for sale at the very reduced price of $1,62 1-2. april 4 134 Washington st.

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March 7 8w E. HOSMER, Principal.

DOMESTICATED ANIMALS, considered with reference to Civilization and the Arts. Published under the direction of the London Society for promoting Christian Knowledge, and revised by the Editor of the American Populer Library, this day published by JOHN ALLEN & CO. apr 4

LIFE of Collin Reynolds—the Orphan Boy—and Young Merchant.

Just published by S. G. SIMPKINS, Court street. mar 21.

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MINOT PRATT, PRINTER.